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CHRONICLE

Story of Blond Eskimos Upheld.—Dr. Frederick A. Lucas, director of the American Museum of Natural History, has issued a statement in answer to criticisms of Vilhjalmur Stefansson, the Arctic explorer, and his claims of the discovery of a blond race of Eskimos. The story is in due course to be published by the museum. "It is too early to settle definitely on any theory explaining the facts," says Dr. Lucas. "Of the various explanations that have so far been suggested it seems to Mr. Stefansson that the one open to the fewest serious objections is that of the admixture of a large amount of European blood at some fairly remote period. In this connection the disappearance in the fifteenth or sixteenth centuries of the Norse colony from Greenland suggests itself as a possible source of the Europeanlike character. Many things militate against the supposition that they can be derived from any of the Franklin expeditions of the middle of the last century. One of these is that the only Eskimo of this district seen at close quarters by Franklin himself is described by him in terms which fit very well the blond type found to-day. The purely biological theories that might explain the facts also seem to have serious drawbacks."

Cockran and Rayner Debate.—The recall of judicial decisions, as proposed by Col. Roosevelt, was attacked and defended in Baltimore by Senator Isidor Rayner, of Maryland, and former Congressman Bourke Cockran, of New York, respectively. The Lyric Theatre was crowded with an interested audience, attracted by the debate. Mr. Cockran spoke first and was allowed an hour to present the progressive side of the argument.

Senator Rayner spoke for an hour and a half, and then Mr. Cockran was given an hour for rebuttal. Mr. Cockran attacked judicial decisions that invalidated laws. The Income Tax law was mentioned as an instance in which the Supreme Court of the United States had made opposite rulings on the same constitutional provisions. The power of deciding against the Constitution was too vast to be exercised by the courts, Mr. Cockran added, and, as Jefferson said, should be left to the people. Mr. Rayner condemned the recall of decisions. He said it was a frenzied proposition, and he had fully expected that Col. Roosevelt would retract his proposal on mature reflection. Suppose, the Senator said, the State Legislature passed a law declaring that every citizen owning above \$10,000 worth of property should place all above this sum in a common fund for general distribution. The Court of Appeals would promptly declare it unconstitutional, as it would be. What might be the result if this decision went for recall before the 60,000 ignorant and improvident negro voters of Maryland. The speaker paid a tribute to Governor Wilson, and predicted that Col. Roosevelt would not carry a single State.

Election Laws Protested.—The Court of Appeals of the State of New York in a unanimous decision declared unconstitutional that portion of the Levy Election Law which requires 1,500 signatures on independent certificates of nomination for Congressmen, Senators, Justices of the Supreme Court and county officials, and 800 signatures to an independent certificate of nomination for Assemblymen. It holds that 500 signatures are sufficient for such nominations. The opinion says that the provision requiring 1,500 names "shocks the sense of justice and compels the conclusion that the statute was intended

as a prohibition." The points at issue were carried to the Court of Appeals by the National Progressive party. —Under the terms of a primary election law the Republicans of California complain that they have been deprived of the right to vote for the Republican party's candidates for President and Vice-President. The Progressives have got control of the Republican machinery and are using it to exclude from the official ballot nominees for elector pledged to Taft and Sherman. As the time has passed for filing by petition an independent Taft and Sherman ticket, the Republicans of the State are left without redress. The only way in which they can support the national ticket will be to write the names of thirteen candidates for elector in the blank space on the official ballot. "The moral sense of the nation," says the *New York Tribune*, "will revolt against those who knowingly profit by fraud as well as those who actually practice it."

Mexico.—A force of 150 government troops was defeated by rebels numbering 1,800 near Escalon on October 9. The Federals lost at least one hundred. Major Tello was among the captured. The rapid shifting of the government troops throughout the greater part of the republic, as well as the increasing number of new points from which disturbances are reported daily, serve to strengthen the belief that the administration's predicament is becoming critical. In general, the country's troubles may be classified under three heads—a more or less organized movement in the north, including the States of Sonora, Chihuahua, Coahuila, Nuevo Leon and Durango; General Aguilar's rebellion in the States of Vera Cruz and Puebla, and a warfare not unlike anarchy in the States of Mexico, Morelos, Guerrero, Michoacan and Zacatecas, with prowling bands in other States. The government makes no secret of its desire to arrange peace with Zapata.

Nicaragua.—Peace is now general throughout Nicaragua, according to official despatches sent to the Navy Department at Washington. Admiral Southerland says that there is some unrest, but all organized resistance to the government has disappeared, and American forces are now in charge of all the principal towns and cities where there were disturbances. Admiral Southerland will gradually turn over the task of dealing with the situation to the Diaz government and to the municipal authorities. Orders for the return of the marines and bluejackets will probably be issued within the next few days.

Canada.—The regulations of the Ontario Minister of Education concerning bilingual schools are causing great displeasure. Fifty separate school boards of the Province have joined the Ottawa board in denouncing them. The assumption that the restriction of French in the higher grades and the appointment of Protestant inspectors are necessary because English would otherwise be neglected,

is looked on justly by the French Canadians as outrageous. They point out that English is spoken and written grammatically and well by their people, not only in the professions, but also in shops and offices. A curious commentary on the calumny is drawn from a political meeting at Sorel, where Mr. Hazen, a Federal Minister, unable to speak French, addressed in English a large French audience, which followed him exactly, applauding his most delicate points. The *Quebec Chronicle*, an English organ, has entered the controversy on behalf of those who, not content with the generous treatment English schools receive in the French Province, are agitating for irreligious public schools. Its plea is, that with this the minority there would be satisfied. The English mind seems then to be this: In Quebec the conscience of the majority must be sacrificed to satisfy the minority. Everywhere else the majority may not even tolerate the rights and the conscience of the minority. In other words, throughout Canada the French language and the Catholic faith must be trampled down by an aggressive Protestant and English faction.—In Winnipeg, Archbishop Langevin points out that the new regulations, though they make the separate school possible, are far from satisfying the rights of Catholics, and that Catholics if they would protect their rights must continue to pay a double tax.—A deputation waited on Mr. Runciman, President of the Board of Agriculture in England, to discuss the reopening of English ports, which have been closed for several years against Canadian cattle. Mr. Runciman refused to receive them, although they were prepared to show that pleuro-pneumonia has not existed in the Dominion for a considerable period.

Great Britain.—Parliament reopened October 7. The session will be an important one, as besides the Home Rule Bill, the Welsh Disestablishment Bill and the Manhood Suffrage Bill will be dealt with. The parties now are as follows: Unionists 281, Liberals 264, Nationalists 84, Labor 41. The Speaker being a Unionist, the Government's majority is 109. At the opening of the present Parliament two years ago it was 126.—The Medical Association recommended the doctors to resign all appointments as physicians to Friendly Societies, as a protest against what it declares to be the inadequate compensation allowed under the Insurance Bill. The doctors are carrying out the recommendation almost without exception.—A case of plague has been found in a ship arriving in the Tyne from Hamburg.—A British submarine was run down by the Hamburg-American steamer *Amerika*. Only one of its officers was picked up, and none of the crew. The accident occurred at early dawn, but it seems that the submarine was at the surface with its lights burning.

Ireland.—The Government has announced that 32 days will be given to the discussion of the Home Rule Bill during the present session and that it will be put through

the House during that time. Some Unionists are said to have organized a system of disorderly interruption. Mr. Massingham, a prominent Radical editor, is advocating a referendum on the Bill, provided the Ulster Unionists will promise to accept the result and the English Unionist leader will agree to confine the election to that question only. Neither condition is likely of fulfilment, and besides, the Government spokesmen insist that the country has sufficiently pronounced on the question in three elections.—The papers to hand show that the numbers and enthusiasm at the "Covenant" proceedings were greatly exaggerated in the cable despatches. Some of the incidents, especially attacks of Nationalists on Unionist gatherings, were pure inventions. Home Rule demonstrations of large dimensions are being held throughout the country, and the National Fund for the year, exclusive of foreign contributions, is the largest for the decade, amounting now to \$100,000. Mr. William Redmond is reported to have raised \$170,000 during his recent visit to the United States. The expenses of the present campaign, owing to the necessity of combating the richly financed Unionist propaganda, are unusually heavy.—Most Reverend Dr. Mannix, late President of Maynooth, was consecrated Coadjutor-Archbishop of Melbourne October 13. Archbishop Walsh of Dublin performed the ceremony and the sermon was preached by Dr. Healy, Archbishop of Tuam.

Rome.—The 20th of September passed off quietly, the proclamation of the Freemasons over the signature of the Grand Orient, Ferrari, full of patriotism for the war which the Masons execrated a year ago, warned its members against the Catholics who were for their own personal profit pretending patriotism and enthusiasm for the war: the Republicans referred to the breach of the Porta Pia as signalizing the triumph of the national and lay State over universal theocracy: the official proclamation of Mayor Nathan recalled the event as emancipating the fatherland and the whole world from the fetters of the ruling theocracy, announcing liberty of conscience and toleration the inspiration of human progress. In his oration on the occasion, barring his statement that the event declared forever fallen an irresponsible, despotic and anti-national power, the prudent syndic avoided all reference to the Papacy and the ancient régime. Catholics are always good enough material to stop bullets in a war, and at present abuse of them would not be popular, and moreover, their enemies are still suffering in the public mind from their break of last year in opposing the war. "Their effort to get in and out of the wet," writes a correspondent, "at this time is so hasty and oblivious of recent past utterances as to be laughable."

Italy.—The *Corriere d'Italia* has received from its Geneva correspondent, who is in close touch with the Italian and Turkish peace commissioners, a memorandum which the correspondent affirms to be an authoritative

announcement of the four clauses upon which the official negotiations will be based. They are: (1) Turkey, without recognizing the sovereignty of Italy in Tripolitania and Cyrenaica, agrees to withdraw her troops and not hinder Italy in her expansion toward the interior. (2) Italy recognizes the religious rites of the Caliphate in Libya, together with all the privileges and guarantees given to the Caliphate in Mussulman countries. (3) Italy will make a loan to Turkey of \$120,000,000, inextinguishable and unredeemable. (4) As guarantee for the loan Turkey leaves in the possession and under the administration of Italy the twelve islands occupied by her during the war.—Notwithstanding the reports that peace is practically assured between Italy and Turkey, fighting still goes on.

The Balkans.—On October 8 Montenegro declared war against Turkey. Forthwith fierce fighting and hurried movements of troops were reported in progress all along the Turko-Montenegrin, Turko-Bulgarian, and Servian frontiers. King Nicholas of Montenegro is said to have gone to the front to take command in person, but it is thought he will direct operations from the Montenegrin side without actually crossing the frontier. From the Turkish and all Balkan capitals comes news which gives little ground for believing that a general war can be averted, although the allies of Montenegro did not at once break relations with the Porte or begin armed attacks. "Too late" is everywhere applied to the action of the Powers. The Governments of the Balkan League, it is true, received that action with courteous gravity and debated their conduct thereon as if they wished for nothing more earnestly than peace. This was but a diplomatic "playing for time," however, and any day now may bring the fateful word that the mobilized armies of the League have been let loose.

France.—Premier Poincaré has declined to interfere with Russia, at the request of the League of the Rights of Man, in an attempt to secure improved passport facilities for French Jews desiring to enter Russia. In a long letter to Francis de Pressensé, the President of the league, Poincaré cites the check given to the United States in its negotiations with Russia regarding the same matter and affirms it to make any French attempt inopportune. He points out that the Russian law, based on the existence of a State religion, creates distinctions such as those complained of, and he adds: "It is evident that French law cannot be substituted for Russian law. This would be a blow at Russian sovereignty."—Widespread indignation has been aroused among the French public, especially the commercial classes, as a result of a long series of disclosures concerning pretended French goods manufactured in Germany and sold in France by a German company bearing a French name. Public feeling has come to a head in consequence of an article in *Le Matin* headed "Made in Germany." The article states that many

Government offices in the country are furnished with heating and ventilating apparatus by a house calling itself a French corporation for the sale of the German Körting Company's appliances. This is affirmed to be but one among a host of similar though less important cases. The wireless apparatus of the Government station on the Eiffel Tower is said to be German. Nearly all the sewing machines sold in France, enormous quantities of chemical products, and millions of packets of cigarette papers, bearing French trademarks and the tricolor as the emblem, make their way into the country unchecked and are sold as French goods. A wave of resentment is sweeping over the French people, who see in this competition an underhand blow not only at national trade, but also at patriotic instincts. The Government is appealed to by the commercial community to end the state of affairs without delay.

Belgium.—Former Prime Minister Beernaert died at Lucerne Oct. 6. He fell ill during the recent peace congress at Geneva, at which he presided, and at its close he had hastened to Lucerne in the hope that he would recover quickly. Auguste Beernaert was born at Ostend in 1829. After being admitted to the Bar he took up politics, attaching himself to the moderate Liberal party. In 1874 he openly became a member of the Catholic party. He filled several cabinet posts with distinction at different times since then, and was for a while President of Belgium's Chamber of Deputies and Minister of State. He had been closely identified with the Hague Tribunal and with the Interparliamentary Peace Congress. In 1909, jointly with Baron d'Estournelles de Constant, he won the Nobel peace prize.

Spain.—Socialism has made a bold attempt to enter amongst the school teachers. It has long since taken an apparent interest in them, denouncing the restraints put upon them and bemoaning their inadequate salaries. In the middle of September a syndical association, in whole-souled alliance, apparently, with the Socialistic labor organization, was formed by 200 schoolmasters. It is intended for teachers of both sexes and hopes to embrace them all, being an imitation of the syndicate of teachers lately dissolved by the Government in France. A curious feature is the adoption of secrecy, the names of members not being made public, but only association numbers. It would appear from their utterances that the syndicated teachers claim entire liberty to hold and teach whatever opinions they please, and condemn the right of the State to restrain them.—As an offset to this radical movement, there has been a remarkable propaganda in Catalonia against profane language. Crowded and enthusiastic meetings, with religious services in which even the local civil officials took part, were held in many populous centres under the auspices of the Anti-blasphemy League. One of the practical measures agreed upon was the posting of notices in public places condemning profane

speech and warning the people against its evil consequences.—The Spanish railroad strikers have returned to work, having gained practically a complete victory over their employers. They are to receive better pay, pensions, shorter hours, and to enjoy improved working conditions. The agreement was largely due to the influence of the Government, which, because of the revolutionary aspect the strike was assuming, induced the companies to come to terms with the strikers.

Germany.—The *Berliner Lokal-Anzeiger*, in an article said to be inspired, assumes a most threatening attitude towards the Balkan States, claiming that although they are determined to wage war, the Powers are no less determined to dictate peace. As usual, the purest selfishness underlies the policy of the latter. Germany will suffer commercially from the Balkan war, and conditions in Servia and Bulgaria have already considerably affected the German banks. Special demands have been made on Turkey by the German Trade Alliance to free the Greek ships which have been seized by her, since war between Turkey and Greece has not as yet been declared. The vessels in question contain shipments of grain for Germany, without which German companies will not be able to meet their contracts.—The agitation caused by the high price of food, especially of meat, is still continuing unabated. The measures taken by the Government are now recognized on all sides as inadequate, and the extensive importation of chilled meat is more insistently demanded. Agrarian papers on the contrary are pressing their grievances against the Government for the concessions already made. In the meanwhile specialists and public officials are in deliberation upon ways and means to bring about a possible relief.

Austria.—Of all countries Austria is perhaps most seriously affected by the Balkan war. Almost the entire trade of Montenegro, which has opened the conflict, lies in the hands of Austria. Every attempt is therefore made to secure peace. Here likewise, as in Germany, very little consideration is given to intrinsic reasons for the war. The entire attention appears to be concentrated upon the disastrous fluctuations of the Bourse. Austria had been foremost in seeking to prevent the outbreak of a war by an agreement on the part of the Powers; but their interminable deliberations prevented any action, and reforms finally suggested by them were utterly unsatisfactory and without sufficient sanction to preserve the Christian nations from the continued molestations and persecutions of the Turks, to which very little attention was accorded by the Powers.—The Ministerial Council is making greater requests for army and navy funds than the recent delegation had been willing to grant. It is said that 250 million crowns are asked for the army and 150 millions for the navy. The Austria-Hungarian bank in the meanwhile has suspended the payment of all gold, to hold it in readiness for future demands.

QUESTIONS OF THE DAY

Story of the Lay Retreat Movement*

The Laymen's Retreat movement in England was indebted to Father Plater, says the Bishop of Salford, for its inception and subsequent development, and now with facile and pleasing pen he tells the story of its rise and rapid growth throughout the world. The mania for new sensations, luxuries and the gratification of whims which in varying degrees possess rich and poor in the modern world, and its consequent restlessness, recalling in many respects the symptoms of Roman decadence, intensify the necessity of taking occasionally "a dose of calm" preparatory to acquiring a right appreciation of values. The trend of civil development to lay more and more responsibility on the individual and to fit him educationally to realize his possibilities, is putting more influence to-day within reach of the Christian layman and laywoman than probably they could command at any time since the dawn of Christianity. Yet the zeal and example of the Christian laity, slave and free, in the early Roman period were a potent influence in the conversion of the pagan world, despite their civic helplessness and the civil omnipotence of their persecutors. Outside the Catholic Church the world is rapidly drifting back to the mental attitude of pagan days, and were the Catholic man and woman equally imbued now as then with an intense personal realization of "the one thing necessary" and with the consequent eagerness to instill it in their irreligious or worldly-minded neighbor, the greater personal freedom of to-day should make their apostolate even more comprehensive and effective. This deepening of the spiritual life in the Catholic laity, inspiring them so to apply religious principles to everyday practice as to compel the attention and imitation of the world around them, is the work of Retreats for the people.

They are only new in application and method. It has been the custom in all ages for those who were or would be friends of God to pass days in prayerful, meditative and penitential solitude. Our Lord frequently withdrew to the desert or the mountain and took His disciples with Him, and it is mainly because ever since there have been men and women who followed His example that teachers and apostles, monasteries and convents, orders and congregations, hives of holiness and teeming centres of a many-sided and all-embracing apostolate, rose and flourished in unbroken continuity. Retreats of some kind had long been made, though at no regular intervals, by clergy and religious, and even by the laity, when St. Ignatius, taking up the traditional asceticism and arranging the great truths of religion in a well ordered and logically

connected plan, constructed in the "Spiritual Exercises" a psychological soul drill that trains and sways the heart and mind of secular and religious alike who seriously follow its course. It was this drill that largely brought about the counter-Reformation, arousing fervor and zeal in priests, religious, seminarists and students, and restoring "primitive doctrine by restoring primitive prayer, penance, self-examination, and self-conquest."

The Society of Jesus was the first active religious Order in which retreats were enjoined by rule, and the impulse given soon affected all ecclesiastical life. Following the example of St. Charles Borromeo in his diocese, the "Exercises" were made obligatory in Italian seminaries towards the end of the sixteenth century. Early in the seventeenth century Father Pavone organized retreats at Naples for groups of the laity as well as for the clergy, and St. Vincent de Paul not only planned and largely established retreats for the seminarists and clergy of France, but initiated exercises closely corresponding to our modern Laymen's Retreats. He compared his retreat-house at St. Lazare to Noah's Ark because of the miscellaneous character of its occupants—nobles, peasants, scholars, artisans, etc. Twenty thousand men followed there the exercises in his time. In 1663 Father Huby, S.J., established retreats for men in Brittany; Father Chaurand, his successor, founded twenty-six hospices for the purpose, and two houses built at this period by Father Jégou had each over 1,500 retreatants annually. Father Maunoir gave eight-day retreats to men, often to 500 at a time, for forty-five years, and trained 200 priests to continue the work, which so spread under the direction of the local clergy, and took such permanent hold that to-day retreats are regarded in Brittany as a normal part of parish life. No wonder Pasteur thought "the faith of the Breton peasant" a full reward for scientific search.

In 1701, the year in which Father Jégou died at eighty-five, a retreat was given during the Carnival at Bologna to 150 young men, and this grew into a custom in many Italian cities. St. Alphonsus Liguori, who had been accustomed to make these retreats with his father and found his vocation at one of them, made the giving of retreats obligatory in Redemptorist houses and established a famous retreat-house for the laity at Coirani, 1736, and later at Deliceto, where his canonized son, St. Gerard Majella, had signal success in recruiting and directing retreatants. In the eighteenth century collegiate and sodality retreats had become customary in Europe, and two Congregations were founded, one in France and the other in Italy, for the express purpose of giving the "Exercises" to men and women. And not only in Europe. At the same period the most remarkable popular retreats in the whole story of the movement were being conducted in South America. Maria Antonia, an Argentine lady who had renounced the world at 15 and spent twenty years in penitential solitude, began in 1765 to traverse the country organizing

* Retreats for the People. By Charles Plater, S.J. London: Sands & Co. St. Louis: Herder. \$1.50.

retreats for the laity. Going on foot through half the continent, by her personal efforts she provided retreats for over 100,000 people, and when she died the work was continued by her disciples, who formed a religious community for the purpose. In 1899, the centenary of her death, a monument was erected to her in the form of a great retreat-house on the site of her first foundation at Santiago del Estero, a fitting commemoration of her noble work. Father Plater gives but an outline of her career; her complete story would make a most unique and fascinating book.

The suppression of the Society of Jesus arrested the lay retreat movement. In 1834 Father Roothaan, the then General, urged the restored Order to resume it, and in 1859 vocational retreats were started at Viviers and others intermittently elsewhere, but it was from the establishment of the Workmen's Catholic Circles in France by Comte de Mun that the great modern revival originated. Retreat-houses were established for workmen and people of small means by Father Watrigant, S.J., through the Association of Catholic Employers, and retreats were given to classified bodies in various sections—employers, foremen, workmen, artisans, artists, teachers, students, soldiers, farmers, etc.,—but the energy of the organizers was mainly directed to the laboring classes. The separation of retreatants according to class and occupation enabled the director to make his instructions bear directly on the facts of their lives. At one of these retreats eight militant Socialists presented themselves as a joke. They were told they could stay if they observed the rules. They did so, and the following year returned in earnest with twenty-six others. The good effects of the retreats, socially and religiously, encouraged their multiplication, and regional or "flying" retreats are given in districts where permanent houses are not yet established.

From France they passed to Belgium, where they have been so well and widely organized and attended and successfully conducted that it has become known as the land par excellence of laymen's retreats. In every section of the country three-day retreats are going on the whole year round for men of every class and occupation, but chiefly for workmen, whose small expenses the employers are glad to pay on account of the resulting economic advantages. Father Plater gives an interesting account of most of them, particularly Fayt, which René Bazin has made famous by a description of a retreat made there by his hero in "Le Blé qui lève" (The Rising Corn), but he omits the Rural Retreats which Père Cus organized, along with cooperative societies, in the early nineties throughout Belgian Luxemburg, and which have kept that country immune against the Socialist propaganda of its German neighbors.

But the movement is spreading in Germany, too, and in Holland, Spain, Italy, Austria, England and Australia—it has been long, if modestly, established in Ireland—and even in India and China. In 1712 we have accounts

of Chinese Christians enthusiastically following the "Exercises," and earlier still Father Bertoldi gave a series of retreats in Tamil to his Indian neophytes. Their revival in India is related in last week's issue of AMERICA and the five-day retreat for Chinese Catholics is now an institution, as well as a month's retreat for converts before baptism. Retreats, especially to picked bands of zealous laymen, is becoming a feature of missionary work. In Madagascar the full eight-day retreat is given, and some ten thousand men and women follow them yearly with astonishing results.

"But," says Father Plater, "the really thrilling moment was when the movement crossed the Atlantic," and he gives a detailed and breezy account of the laymen's retreats established during the last few years in the United States and Canada, but chiefly of the New York Laymen's League, and the permanent retreat-house founded by Father Shealy at Mount Manresa, in Staten Island. He is correct, of course, about the modern movement, but even here it is a revival. Over a century ago Father David, later Bishop of Bardstow and founder of the Sisters of Charity of Nazareth, who this month celebrate their centenary, gave regular retreats according to the "Exercises" to classified divisions of his congregations on the Maryland missions; and "seems to have been," says Archbishop Spalding, "the first clergyman in the United States who adopted a practice which has since proved so beneficial."

But the lay retreat movement, as we have seen, had crossed the Atlantic long before, and our South American neighbors have far outdistanced us in their revival. Père Liegy, C.S.S.R., described in 1884 the retreat-houses of Chili as well established in town and country, and in one of them 52,000 people followed the Exercises during the previous ten years. Some 10,000 workmen made retreats in 1910 in Santiago alone, and throughout Chili over 300,000 men and 50,000 women. In Mexico there are five regular retreat-houses conducted by the Jesuits, besides several others, and in Colombia Father Munoz, S.J., and a large staff of assistants are engaged exclusively in the work. They give intern, semi-intern and extern retreats to immense numbers, the interns alone during 1908 amounting to 18,000, but the semi-interns, who return to their homes at night, and the externs, who only attend the meditations, are much more numerous. In 1909 at Bucaramanga 6,000 retreatants went to Holy Communion in a body. The social, charitable and religious results, in character and works, are as marked here as elsewhere, and a detailed account of them would give us a higher estimation of our Southern brethren and perhaps a less exalted opinion of ourselves.

This, it is said, will be the century of the Catholic layman, and the Church is making strenuous efforts to fit him educationally for his task; but it is not merely knowledge of the Faith but also intensity in the application of its principles to everyday practice that will qualify him for his apostolate in the world. Father Plater's most

interesting and readable book shows how this intensity has been and can be acquired, with marvelous benefit to the individual, the Church and the nation, and how from these retreats are already springing the most effective remedies for the social evils of the age. It is a dramatic and romantic story that should prove of equal utility and interest to clergy and laity.

M. KENNY, S.J.

A Prophecy About the Philippines

M. J. Mallat, in his work on the Philippines (Paris, 1846), writes appreciatively of the immense good done there by the Catholic Church. "What religion has accomplished," he says, "it alone can maintain; and it is but too certain that the Philippines would be lost to Spain and to the Catholic religion if ever they were deprived of the friars who so wonderfully guard them without the assistance of a single European soldier. May so fatal a moment never arrive!" These words were written nearly seventy years ago. Then the Islands were indeed a paradise. It was a land of peace and contentment. "Let us be just," says Sawyer, a Protestant writer; "what British, French or Dutch possessions, populated by natives, can compare with the Philippines as they were till 1895?"

With the introduction of Masonry the serpent entered into this earthly paradise. The aim was to destroy Catholic influence; to accomplish this it was necessary to overthrow Catholic government. The spirit of insurrection spread; Spaniards, disloyal to their God and their country, drew after them disaffected half-breeds. The friars, who constituted the mainstay of the Church, were made the chief object of attack; a studied campaign of calumny was begun against them, and its venom penetrated even to our own country. It was not long before the first part of Mallat's prophecy was fulfilled, namely, that when the people were deprived of the friars the Islands would be lost to Spain. The second portion of his dismal prophecy seems now to be in imminent danger of speedy accomplishment: that the Filipinos would also be lost to the Catholic religion.

Masonry has lost nothing by the change of sovereignty in the Philippines. There are 300 American Masons there to-day, and they are building a Masonic temple in Manila. American Masons are prominent in all branches of the Philippine government, including the school department. Masons throng the halls of the legislature; Masonry affords hope of advancement to the native government employee, and American government officials openly flaunt their Masonry in the face of a Catholic people.

The probability of the near fulfilment of Mr. Mallat's prophecy is seen more clearly in the rising generation of Filipinos. Formerly there were schools in every parish—not very pretentious, it is true, but where all the children learned to read and write and were taught the elements of their catechism. The percentage of illiteracy was very much smaller than in our own country.

Let American Catholics imagine, if they can, what our

prospects for religion would be if a majority of the priests had to leave the country, if the army of children in our Catholic schools were transferred to public schools, and if, moreover, these children, especially while away from the protecting influence of home, were to be exposed to the insidious attacks of proselytizers, bent on dragging every vestige of the old faith from their young hearts. Yet this is the present state of affairs in the Philippines. The picture is not overdrawn. For a Catholic population of 7,200,000, scattered over an area as large as the United States territory east of the Mississippi, there are but 1,220 priests, a smaller number than in the dioceses of New York and Albany. About 150 parishes are without priests. The parish school is a thing of the past; more than 625,000 children are registered in the public schools. What do the Protestant ministers think of the situation? Let us read their opinions as we find them expressed in the official journal of the Methodist Episcopal Church: "The hope of the future is in the young people, already awakened by the public schools." "Hundreds of young people are pouring into Manila for educational advantages. We must get hold of them." "One of the greatest immediate needs is the establishment of a young men's dormitory in Manila." (Since this appeal was published the Methodists of the United States furnished the money for a large building of concrete which has been erected near the new Government Normal School.) "The work among the young men of the High School has gone forward with gratifying success."

In all there are about forty schools of High School grade, situated for the most part in the capital towns of the various Philippine provinces. It is chiefly among the advanced students, who number more than 30,000, that the American Protestant missionary works with greatest energy. The majority of these students, coming from distant towns, must look for a lodging convenient to their school. By opening for them a home, usually called a "students' dormitory," the missionary has a better opportunity of working upon their susceptible characters. In the prospectus of one of these dormitories we are told by Rev. Mr. Roy H. Brown: "In this dormitory we do not intend to teach any church doctrine. Nothing will be demanded of the boys other than the things required in the dormitories of Manila and other places. There will be a morning chapel service in the dormitory. This service of morning prayer will last fifteen minutes and will consist in the reading of Scripture, prayer and singing. All that is sought is to commence the day by seeking God's blessing."

This liberal though contradictory statement may appear quite innocent to the unwary. No wonder if it deceives the unsophisticated Filipino youth and his parents; evidently it has deceived even his American teachers, for there appear on the prospectus remarkably strong commendations of this Protestant dormitory from the Division Superintendent of Schools, from the Principal of the school and from the supervising teacher of the district.

What the dormitory is accomplishing we can learn from the Methodist report: "Thirty-four boys have been enrolled during the year in the dormitory. This dormitory work was very pleasant to me, and several manly fellows have found their way to us. Four of these have assisted in meetings throughout the year."

It may be asked, whence does all the money come to carry on this extensive and expensive campaign? The Protestant missionaries will tell us: "Rev. Dr. —, the energetic and wideawake pastor of Wesley Church, Minneapolis, and Mr. — have undertaken the support of the work at a *minimum* expenditure of \$600 a year for five years." "The church at Gapan is being built largely by the Bernard Kelly gift from Kansas." "Our needs are as always many. Salvation and money cover them."

Protestant institutions for Filipinos erected in Manila alone, with money contributed by friends in the United States, include the Knox Memorial, a pretentious Methodist Episcopal church of concrete; the Episcopalian dormitory for boys, the Methodist dormitory for boys, the Presbyterian dormitory for boys, the Presbyterian dormitory for girls, the Y. M. C. A. dormitory for boys (not yet completed), the Tondo Presbyterian Church, the Christian Mission (Campbellites), the Harris Memorial, a school for the training of Filipino deaconesses, the Mary J. Johnston Memorial Hospital (Methodist), "the greatest object" of which is, as stated in the official report, "to do a definite work towards bringing women to know their Saviour"; the University Hospital (Episcopalian) and the Florence B. Nicholson Bible Seminary. The two hospitals mentioned pose as non-sectarian. The Catholic Filipino nurses are obliged, however, to attend the Protestant services held therein, as the official Methodist report says of the Mary J. Johnston Hospital: "Each Friday morning a Filipino deaconess spends several hours in the free dispensary, in quiet, personal interviews, general teaching and advice, and distributing leaflets and gospels." "During special services held in St. Paul's Church last August, six of our nurses joined the church, and since then all of them have definitely testified to a better understanding of God and his plan of salvation since coming to the hospital—for many of the girls have come directly from Catholic homes."

In the above enumeration no mention has been made of many small and unsubstantial buildings nor of the churches and Protestant club houses, erected at the cost of hundreds of thousands of dollars from friends in the United States, for the use of Americans and Europeans. Besides the money represented in the erection of Protestant buildings, from the United States are paid the salaries of about thirty American missionaries and of about 350 local preachers (Filipinos) of the Methodist Church. Figures for the Campbellites, Baptists, Presbyterians and Episcopalians are not at hand.

On the other side, American Catholics have nothing to represent their zeal in the Philippine Islands save twelve American bishops and priests. The three or four Ameri-

ican priests who are struggling to save all they can of the public school children from Protestantism and infidelity receive no assistance from the United States. They manage to earn their own living and devote the balance of their time to what they consider the real work in the Islands to-day, the salvation of the rising generation.

"Will not our Church do for the Filipinos, her legal and natural wards, what she is doing for the heathen in many other lands?" In these words the Methodist missionaries in the Philippines appeal to their friends in the United States. Our American Catholics can more fitly apply the words to themselves. If the religious conditions in our distant possessions are deplorable something more practical than merely deploring them should be done, and at once. Timely aid will help to avert the fulfilment of the second part of Mr. Mallat's gloomy prophecy.

PHILIP M. FINEGAN, S.J.

[Rev. Philip M. Finegan, S.J., of Manila, is now in this country striving to arouse the interest of American Catholics in his work among the public school students, for whom he plans to erect a chapel and dormitory. He is making his headquarters at 30 West Sixteenth Street, New York.—EDITOR.]

What Is Syndicalism?

Syndicalism derives its name from the French syndicates, or labor unions, and should therefore properly have been termed Syndicatism. For evident euphonic reasons the present word became current, and in its original meaning signifies nothing more than "labor unionism." Since, however, the unions within which the movement began, and which together form the General Confederation of Labor, *La Confédération Générale du Travail*, are openly Socialistic and permeated moreover with strongly radical and anarchistic principles, the word soon received a new, distinctive and ominous significance.

Syndicalism, like all modern revolutionary labor movements, is based upon the Socialistic theory of the class struggle, and proposes for its ultimate object the destruction of the existing order of society and the erection instead of a system of government which may perhaps most correctly be defined as an industrial federalism. The units of this new commonwealth are to be the labor unions. All public, legislative and administrative power is thenceforth to be centralized in the hands of labor delegates. Capital will need no representation, since it will have ceased to be. The triumph of Syndicalism is to be identical with the expropriation of capital.

The object of this movement in its earlier stages is the development of the worker by industrial and revolutionary education, in order to prepare him for the day of victory when he must take immediate and personal control of the industries of the world. Since all productive property is already in his hands and within his power, and since of right it belongs to him alone, he needs only to exercise the conscious act of ownership.

What particularly distinguishes this movement from all

others is its strict adherence to the one dominant principle, that the working class must achieve its "emancipation" by its own unaided efforts, independently of politics or the assistance, so freely used by Socialists, of "intellectuals." This thought, however, is not new with Syndicalism. It had already been clearly formulated in the ancient International: "The emancipation of the proletariat must be the work of the proletariat itself," was even then its watchword. The same idea has now been more briefly summarized in the modern movement, and is the motto inscribed upon its revolutionary banner, "Direct Action."

This expression, which has become familiar in our day, does not in itself imply the use of violence, as is ordinarily supposed. It only indicates the principle we have described, that the proletariat, by its own immediate action, without any dependence upon political power or so-called higher learning or any other external influence, must prepare itself to take possession of the productive property of the earth and overthrow alike the armies and parliaments of all existing governments. All this, it is firmly believed, can be accomplished by peaceful means and by the simple method of a general, universal strike. Threats, violence and sabotage are not, however, to be excluded, but may be used wherever they are truly serviceable and conducive to the end in view.

Faith, therefore, in the proletariat, in its power, its ability, its conscious growth in strength and intelligence and its eventual victory, is the religion of Syndicalism. In *Le Caractère religieux du Socialisme*, Ed. Dolleaux boldly expresses this thought: "The act of faith, which is the basis of revolutionary Syndicalism, presupposes trust in the particular virtue of a class, trust in the entire power which this class possesses for the regeneration of society—the religion of the divinized proletariat." (p. 22.)

Although Syndicalism by its policy of direct action is distinguished from parliamentary Socialism, precisely as by its constructive ideal it differs from Anarchism, yet it does not therefore entirely repudiate the ballot. Syndicalists well understand that more assistance is to be hoped for from the Socialist politician than from any other, and although they may place but slight reliance upon either his power or his fidelity, they are usually willing to give him their solid vote. In turn they can reasonably rely upon his practical support and that of his party, which is only in certain theories opposed to them. This is the more to be expected since both Syndicalist and Socialist are inspired by the same revolutionary ideals.

The principle, however, that industrial and revolutionary education of the workingman and not political and parliamentary action must be relied upon to win the day is always strongly emphasized by every Syndicalist author. "We part company with the Socialist," the *London Syndicalist* writes, "in thinking that the effectiveness of sending men to a moribund Parliament of a moribund State can in any manner of way compare with the effectiveness of organizing men into all-powerful in-

dustrial unions. . . . Instead of the community giving industrial control to the workers, as the Socialists fondly hope, the Syndicalists look to the workers taking such control and giving it to the community."

In the same manner the very first article of the French Syndicalist labor federation expresses indifference towards the political tenets of its members: "The C.G.T.," the program of the *Confédération Générale du Travail* begins, "unites, independently of every political school, all workers who are waging battle for the destruction of the wage system and of capital." While modern Socialism, therefore, seeks to bring about the reconstruction of society by the seizure of political power, the Syndicalist aims directly at the expropriation of capital and so at the control of the governmental power. It has therefore been called, not without some plausibility, "inverted Socialism." But this brilliant dictum, like others of its kind, must not be scrutinized too closely.

To learn more in detail the meaning of Direct Action, we can turn to no better authority than its famous protagonist Pouget. The description he has given of it embraces in a few words all shades of Syndicalism. It is, he says, "a manifestation of the consciousness and will of the workers. It may follow gentle and peaceful methods or have recourse to energetic and violent means. . . . This depends upon circumstances. But in every case it is a revolutionary action, since it does not concern itself about bourgeois legality and strives to obtain such improvements as entail a diminution of bourgeois privileges." (Cited by Griffuelhes, *L'action Syndicaliste*, p. 26.)

Direct action, therefore, by which the Syndicalist worker, without any intermediary, seeks to attain his end, is manifold in its operation. It takes the form of mass meetings, street demonstrations and boycotts, of anti-militarism and anti-patriotism, of threats, violence and sabotage, and finally of the strike, partial or general. This last receives in Syndicalism its apotheosis. It becomes the sovereign and final means of a triumphant revolution, not political, but economic.

Among Syndicalists, as among Socialists, there are two classes, the revolutionists and the reformists. The difference between them, however, does not affect the end to be attained, which is the same for all; but only the tactics to be employed. Discredit is thrown by the reformist upon the use of violence, because of the fatal consequences it will bring upon the perpetrators of such actions and upon the movement which they represent. The Syndicalist, like his comrade the logical Socialist, sees in such measures no moral obliquity, but only a tactical folly. The shedding of human blood, however, is universally discouraged except in so far as it may be necessary to secure the success of the revolution.

"If we have not permitted ourselves to commit acts of violence," writes a French Syndicalist journal, "it is because we have always believed, and still believe, that violence is invariably repaid by violence, and the workers must suffer the terrible consequences." (*Le Mouvement*

Socialist, Janvier-Avril 1905, p. 34.) That such morality will not restrain the strikers in critical circumstances is evident and has been sufficiently demonstrated by experience. In general it may be said that serious threats, destruction of property and even violence are desirable from a Syndicalist point of view whenever they are truly useful to the cause.

Reformists, moreover, do not disdain to avail themselves of every opportunity for securing measures of immediate relief, upon condition that these measures will likewise inflict some lasting injury upon the capitalist class. No improvement of labor conditions, however, which does not shake the power of the employer and lessen his privileges is considered in the light of a reform. The principles of reformist Syndicalism could not be more clearly stated than we find them expressed by Niel in the reformist organ, *La Revue Syndicalist*.

"There are reforms which have a revolutionary value," he writes. "Such are all those which cause a part of the economic or moral power of capitalism to pass into the hands of the proletariat. Every reform which wrests a part of capital or a part of authority from the employer and hands it over to the laborer is a revolutionary reform. Reform comprises everything which is of advantage to the worker and revolutionist in so far as it is the means of compassing this end. Thus in proportion as the laborer receives back a part of the wealth and sovereignty which have against his will been taken from him and over which he alone must have the right to exercise control, in the same proportion a part of the revolution has been fulfilled and a part of justice has been enacted." (1906, No. 23, pp. 320, 321.)

The object of every Syndicalist reform must therefore be to weaken the capitalist power of resistance and defence and so to accelerate the final revolution. Favors, no matter how lavish, if freely bestowed upon the laborer by the Government, and not wrung from it by compulsion, are received without thanks as having no revolutionary value. Since the established government in every country is considered to be in league with capital, it must likewise be considered as the hereditary foe of the labor classes. This is in perfect accord with the Socialistic theory of universal class conflict, and from the same premises the Syndicalist argues that whatever a Government bestows upon the laborer by just legislation or special assistance has either been wrung from it by fear or is a Grecian gift of which he must beware.

Reformists, therefore, are no less revolutionary than revolutionists themselves, but only more prudent and moderate in their tactics, striving to secure the present good while preparing the working classes for the seizure of the world's industries and the control of its governments by the final general strike. This, as an essential and most characteristic part of Syndicalism, we shall consider in a special article.

To sum up in fine the entire difference between the strict revolutionist and the reformist revolutionary

worker, we need only quote the pithy saying of the reformist champion Gervais: *De l'action, tel est le mot chez eux; de l'action utile, tel est le mot d'ordre chez nous*—"Action, is their watchword; useful action, is ours."

JOSEPH HUSSLEIN, S.J.

IN MISSION FIELDS

The British colony of Mauritius is ruled by a governor, assisted by an executive council and a council of government of twenty-seven members, elected by the people. The Seychelles Islands is one of the principal dependencies with a population of 26,300. The archipelago was formerly part of the diocese of Port Louis. In 1852 it was made a Prefecture Apostolic and the Rev. Jerome de Paglietta was placed in charge. In 1863 the Capuchin Fathers of the Province of Savoy took charge of the mission. Under their care the faith made such rapid strides that the Prefecture was raised to a Vicariate and became the diocese of Port Victoria, and is now the principal centre of the archipelago. Three groups form the diocese, the Seychelles, the Amirantes, the Agolega and the Coetivy Islands.

Lost in the expanse of the Indian Ocean, communication with the outside world is had only at comparatively long intervals. Out of the total population, 21,000 are Catholics according to the last census. The people are of mixed races, East Indians, Africans and Chinese being in the majority. They are very poor, there being no industry on the islands except cocoa oil. They are unable to contribute to the support of religion because of their poverty, and in fact very often look to the Bishop and his priests for help. The present Bishop is the Rt. Rev. Bernard Clark, O.M.Cap., a native of London, England, and the successor of the first Bishop, Mgr. Huderisier, also a member of the Capuchin Order.

The school question is the all-important one in the Vicariate, for only by means of the school does the Bishop expect to hold his people. At present there are no active Protestant agencies at work and the field is practically clear for the Catholics, though no one can predict when a change may take place. For instance, the Government in late years has tried a number of experiments in the educational system, all of which have been and are in opposition to the schools supported by the Bishop.

The upkeep of the schools has been a heavy drain on the resources of the mission. The Government has allowed a grant of 8,000 rupees, or less than \$2,700, and this with an allowance to the clergy, which at present the Government threatens to withdraw, of 6,000 rupees, the Bishop finds the total insufficient to meet the current expenses of 21 primary schools, which have an attendance of 3,010 children.

The Marist Brothers teach in the boys' schools and the Sisters of St. Joseph of Cluny direct the schools for the girls. The salaries paid these teachers is a miserable pittance, and yet these devoted missionaries, living their wretched lives in poverty and in some parts in absolute want, have been able to send each year to the public examinations pupils who have passed brilliantly and won the coveted prizes from the students of the Government schools. During the past ten years the Government has placed many obstacles in the way of the Marist Brothers, who teach what are known as the secondary schools. The Brothers have now to face the efforts of those in con-

trol of the public schools and the lavish offers of money to poor Catholic parents to induce them to send their children to the so-called Government neutral schools. The last radical step was taken two years ago, despite the protests of the Bishop and deputation representing the Catholic body, to deprive the Catholic schools of their right to compete for the Seychelles Scholarships, a right which was in vogue for ten years, and to oblige all boys wishing to compete for the scholarships to attend the Government schools.

There is one satisfaction in all this, namely, the Brothers look upon this opposition as a tribute to the success of their teaching, for it is well known to all that the boys prepared by the Brothers have repeatedly scored over those educated under Government supervision. The Catholic school system dates back to 1874, while the neutral schools are of recent foundation. The scantiest support is given the clergy and the fourteen churches, including the cathedral. The latter was built in 1860 and has been enlarged twice since, but time and the effects of the tropical climate have dealt unkindly with it. The Seychelles Islands were dedicated to the Immaculate Conception by the first missionary, Father Leo, who landed there in 1852. The Capuchin Fathers who have exclusively been at work in the islands number 18, are insufficient to attend to the needs of the growing population, and yet the resources of mission will not permit an increase. Unlike many other missions, there has never been any antagonism on the part of the natives to the Catholic Church, and a proof of this is that seven-eighths are Catholics.

JOHN J. DUNN.

CORRESPONDENCE

The Eucharistic Congress at Vienna

II.

The culminating point of the Eucharistic Congress was, of course, the public adoration paid to the Blessed Sacrament in the great procession on Sunday, September 15, when the whole of Vienna and thousands of representatives of the various Austrian nationalities assembled to take part in or witness the spectacle. At one time it was thought that the ceremony would have to be abandoned as a public demonstration, and be divided up into numerous smaller processions within the various Viennese churches, for the rain came down in unceasing torrents during Saturday, Saturday night and early Sunday morning. Light rain, interspersed with showers, fell all day Sunday, but the brave hearts of Vienna resolved after all to render their public demonstration of love and honor to our Lord despite the unfavorable weather. The white banners, indicating that the procession would not take place were not run up on the tower of St. Stephen's Cathedral, as many had prophesied when the morning broke in a steady rain.

The Emperor had given the deciding vote, in words expressive of his deep religious feeling and fatherly love towards his subjects, for he would not have the tens of thousands from every country within his domains, from mountain-side and extended plain, come to Vienna without their purpose fulfilled. "The procession shall take place," and he in his eighty-third year took his part in it, in spite of chill and damp and the long waiting which ensued. There they all assembled and marched in column after column, Viennese artisans, merchants, workmen,

church congregations, religious societies, Tyrolese mountaineers, with their banners and their hymns, Poles in their white leather mantles and their red sashes, Croats in their red and blue embroidered costumes blazoned with white, Bosnians with their red fezzes and mountain costume, stout Hungarian peasants with their green sashes, looking all the world like the outpouring upon a St. Patrick's day parade, but singing hymns and shouting "Eljen," miner lads from Schwaz and Köflach, grave peasant farmers from the Hannakei, Styrian and Salzburg mountain folk, Slovenes in their many colored costumes, German, Bohemian and Slovak gymnastic and veteran societies, with their colors and their gaily dressed officers, university students with their picturesque corps uniforms, bearing students' schläger and fluttering banners, and then the Hungarian magnates, with their historic dress and ancient fashion, the carriages, outriders and footmen of nearly every noble house in Austria or Hungary, thousands of clergy of the various orders and rites, and the royal-imperial family, headed by the Emperor himself, thus forming a mixture of nationalities, costumes, types and ranks perhaps never equalled in any other Congress. And all these people and their nobles of whatever rank honored the Blessed Sacrament, and united with their liege lord, the Emperor, in the solemn concluding service of the Congress.

What did it matter that hundreds and hundreds of prelates, bishops and archbishops marched in the falling rain, clad in the magnificent vestments of their office, and sheltered only by an umbrella held over the mitre or beretta! Only the oldest archbishops, the Papal Legate, the Emperor and his immediate court rode in carriages. The Austrian and Hungarian nobles were on horseback in splendid uniform and insignia, but without any protection from the rain. All along the route from the Cathedral to the Hofburg the streets were packed with people, one mass of dripping umbrellas, who stood eagerly and uncomplainingly during the entire procession. When the Legate rode past with the Blessed Sacrament they knelt down in the rain to honor and adore the Lord who passed by. It was as if they had been moved by one common impulse to say: "We are Catholics, and we joyfully acknowledge it before the whole world, and we shall always show our Catholic loyalty to God!"

The great procession began to gather under the walls of the Dominican church, near the Wollzeile, at 7 o'clock in the morning. From every side the sounds of bands playing church music could be heard, and now and then national airs were interspersed. The great procession moved forward in three divisions. The first was commanded by Prince Edward Liechtenstein, the second by Count Joseph Ledochowski, and the third by Prince Alfred Liechtenstein, and all of them together comprised some eighty thousand persons, independently of the procession of the clergy, which was made up of nearly six thousand members. The procession took from 7.30 o'clock in the morning until about 1.30 in the afternoon to pass through the different streets forming the Ring, and as column after column came by, headed by their commanders, whether local presidents or clergy, they each presented some new aspect of Austrian nationality and sectional life and activity. The Tyrolese bore with them a huge crucifix some twelve or fifteen feet high, and passed singing hymns. The Moravians and Bohemians marched wearing high boots and embroidered jackets, with flying banners, and also singing hymns. The Ruthenians had their colors of blue and yellow

proudly to the fore. Every separate column had its own band, which played the music of the village or the country from which it came.

Among the ranks of the marchers were members of the Lower House of Parliament, city magnates and officers, university professors, and officials of every rank in the civic and national life of Austria. Members of the Upper House were among the bishops and archbishops, who marched on foot, the nobility who were on horseback and those who attended in solemn state in the courtyard of the Hofburg. Every sort and condition of the manhood of Austria, whether of high or low degree, contributed to the procession in honor of our Lord, and gray bearded men and youths might be seen marching side by side.

The Pontifical Mass in St. Stephen's Cathedral was celebrated at 8 o'clock by Archbishop Robert Menini, Archbishop of Sophia, and it did not end until after eleven o'clock. The vast edifice was jammed with people, with eager throngs outside in the rain watching for an opportunity to enter the building, if possible. At the end of the Mass the Cathedral was cleared sufficiently to allow the clergy to pass, and in the meantime the Emperor came into the Cathedral to pay solemn adoration to the Blessed Sacrament before the procession began. The Emperor left his carriage and walked erect with soldierly step through the great portal of the Cathedral, followed by the heir to the throne, Archduke Franz Ferdinand. Then the splendid carriage, all of glass, in which the Host was to be carried, drew up to the door. Cardinal-Archbishop Nagl and the Legate, Cardinal van Rossum, entered with the monstrance, placed it erect upon the cushioned stand, and knelt in adoration. The carriage then followed the procession of archbishops, and it was flanked on either side by acolytes, with censers, who continually incensed the Blessed Sacrament throughout the entire route. The carriage itself was drawn by eight black horses, mounted by postillions.

The Emperor's carriage, drawn by eight white horses, came immediately after, and as it had glass sides the aged monarch could be seen at all times by his enthusiastic and loving subjects. After him came, in another carriage, Archduke Franz Ferdinand, and then the various members of the court. Singing hymns and psalms the clergy went on before, but their voices reached, even after the carriage with the Blessed Sacrament had passed, and all nations and all rites joined in the hymns of adoration. Even the spectators along the route joined in the hymns, so that the Eucharist was accompanied upon the march by the same glorious song as upon the altar.

It had been proposed at the end of the processional march, where it entered the Burgtor, to celebrate a low Mass in the sight of the people before the Host was replaced upon the altar. For this purpose an altar, with a canopy, had been built high above the Burgtor, where all the people might see and worship. But when the carriage reached the Burgtor it was still raining so hard that the temporary altar had to be abandoned and Mass was said in the Burgkapelle by Cardinal Legate van Rossum. Only a few of the immediate participants in the procession could get within the narrow confines of the Court Chapel and so assist at the closing ceremonies of the Congress.

The throng in the Heldenplatz at the Burgtor was immense. People had stood there all the morning in the wet, and upon the stands seat-holders had also stood under dripping umbrellas, for it was too wet for them

to attempt to sit down. Noble ladies and distinguished personages remained there for hours awaiting the coming of the Blessed Sacrament. When the Host was replaced upon the altar within the Hofburgkapelle that mighty throng burst into song with the hymn, "Grosser Gott, wir loben Dich," which is the closing Benediction hymn. Then at its end the crowd slowly dissolved into the rainy streets, and the last great ceremony of the Congress came to an end. ANDREW J. SHIPMAN.

The Centenary of the Cortes of Cadiz

MADRID, Sept. 14, 1912.

In a few days, at the beginning of October, will begin in Cadiz, the ancient Gades of the Phenicians and Romans, the commemorative festivals of those famous Cortes, general and extraordinary, from the bosom of which came forth the Spanish Constitution of 1812, inaugurating in Spain the constitutional and parliamentary form of government, and at the same time the system of political parties, which, for the last hundred years have been weaving the history of our country. At these festivals, patronized officially by the Government of Spain, which devotes a million pesetas (francs) to their celebration, will assist representatives of all the South American republics, which a hundred years ago formed part of the Spanish nation, and sent to these Cortes a numerous and distinguished group of deputies.

It would be necessary to write, not a short newspaper article, but a whole book, and not a small one, in order to analyze the work of the Cortes of Cadiz, and determine with all clearness and exactitude the range, significance and the transcendence of that most radical transformation which was effected in the religious, political and social order of the Spanish people by the laws and transactions of that memorable assembly. A few passing reflections concerning an event so worthy of study may, however, be of interest.

While the Spanish nation was orphaned of its kings, who ignominiously handed over at Bayonne to the French Cæsar not only the crown of St. Ferdinand but also the entire country, as if it were their own personal patrimony; while Spain was invaded by the numerous and veteran hosts of Napoleon; when Spaniards were humiliated by the scandalous abuses of favorites, who like the sadly famous Godoy, had dishonored, impoverished and disorganized the country; when the land was in danger of death from enemies, without and within, there is no doubt that everything loudly and urgently demanded far-reaching reforms and transcendent measures, measures and reforms which the nation could expect from itself solely by the convocation of a general Cortes, or a legislative assembly, after the manner of those by which in other national crises the country had been maintained. The Cortes met, in effect, but even before they assembled it was clear that they would not be either a continuation or reflection of the ancient Spanish legislatures, but that they would be animated by an entirely new spirit, so as to be an imitation and memorial of the famous Constituent Assembly of France, thus transferring into Spain the Revolution of 1791.

Instead of convoking the representatives of the clergy, the nobility and the cities which had a vote in the Cortes, that is to say, of the plain people, conformably to the ancient custom of Spain—these three arms or estates of the nation meeting and deliberating separately—the Cortes of Cadiz admitted solely the representatives of the

cities, the delegates of each of the provincial councils, created to sustain the war against France, and the elected deputies, who were chosen in the ratio of one for every 50,000 persons of age, heads of families and with a household.

Still more. As the greater part of the people could then think of nothing but the armed defence of the country, their religion, and their homes, all who could wield a sword or carry a rifle, transforming themselves into guerillas, in order to represent several regions and provinces it was necessary to call and admit to the Cortes supplementary delegates, especially those nearest to hand, many of whom were not known in the provinces which they represented, and who knew nothing of the ideas of their constituencies. From the first day prevailed and were imposed on the assembly the inclinations and judgments of the deputies, who, educated in and imbued with the ideas of philosophism and the encyclopedists, the doctrines and principles of Rousseau, dreamed only of making triumph in Spain the utopias of the Social Contract, a book which, despite all prohibition, had gained entrance into our country, and was passed from hand to hand amongst the greater part of our intellectuals, and reached even the clergy, secular as well as regular, arousing admiration and enthusiasm in their minds and hearts. With these antecedents and preliminaries what wonder was it that the Cortes of Cadiz, instead of devoting their time and attention to the extremely grave national problems which stern reality set before them, hurried to consummate a work of destruction of all that hitherto had constituted our traditional and historical life, opening between the old and the new Spain an abyss of perilous innovations and reforms? We recall that similarly in England, in 1688, and in France, in 1789, the material revolution had been preceded by a revolution of ideas. In both countries the masses had been prepared for the great changes, political, religious, and social, which quickly brought forth their results. In England the religious revolution introduced the political. In France the social upheaval was preceded by the long and copious inoculation of the doctrines of the encyclopedia.

Nothing of this kind occurred in Spain. If men of studies were in general imbued with philosophism, the people continued in the teaching of the catechism, nor heeded other voice than that of the venerable parish priest; nor had they any further ambition than to be governed paternally by their lawful King, in whom were centered all their hopes and affections.

It is true the Constitution of Cadiz begins with this Christian invocation, "In the name of Almighty God; Father, Son, and Holy Ghost, Author and Supreme Legislators of Society." True, the Cortes of Cadiz proclaimed St. Teresa of Jesus the patroness of Spain, and solemnly declared that the Roman Catholic and Apostolic Religion was and would be ever the religion of Spaniards. It is true, finally, that this assembly consecrated as fundamental the three principles of Spain's traditional government—Fatherland, Religion and Monarchy, declaring by the lips of one of its most distinguished parliamentarians, that "Nation, Fatherland and King were one and the same": nevertheless, in the same voice those famous legislators, amongst whom figure not a few ecclesiastics, suppressed the Vow of the Apostle St. James, the tribunal of the Holy Office, or Inquisition, proclaimed unrestrained liberty of the press, expelled the Papal Nuncio, attempted the confiscation of church property, the partial suppression of the Religious Orders, Papal

approbation of National Councils, with the Papal right to nominate bishops; and while they sustained the existence of the monarchy, limited the royal authority to a greater extreme than did the French Constitution of 1791, or than the most radical constitutions in the world have done since.

From these slight indications the reader can understand that, in immoderate zeal for innovation and reform, the Cortes of Cadiz, forgetting completely their true mission and the objects in harmony with the needs and aspirations of the Spanish people, without making any account of the history, spirit, character or traditions of the race, went lamentably astray from the path of national regeneration, and converted only too often into a cabal and conventicle of extravagant theologians what should have been an assembly of honest patriots and conscientious legislators. It is no exaggeration to say that everything in those ill-starred Cortes was the fruit of religious and sectarian passion. Beside the numerous encyclopedist and Masonic deputies sat honest and candid men of good faith, who wished to insist with all Spaniards on the obligation of justice and beneficence, and who saw in the parliamentary régime the infallible remedy for the evils which absolutism had brought on the nation, without, however, foreseeing that the spark thrown on the winds by the legislators of Cadiz would produce its effect throughout the entire nineteenth century in incessant revolutions, civil wars, strife, discord, and catastrophe of every kind. For, in effect, the Constitution of 1812, the work of the Cortes of Cadiz, has been during these hundred years the veritable apple of discord for the Spaniards. Around it, or because of the pretext of sustaining it, have raged all political passions, and have been concentrated all popular love and hate, have broken loose all the political tempests, have been waged all battles, within and without the Parliament, have old institutions been torn down and new ones erected, and there has been alternation from monarchy to republic and from republic to monarchy, in a word, perpetual unrest. Annulled by Ferdinand VII, 1814, after his return to Spain after his long captivity in Valenciennes, put in force in 1820, in consequence of the military revolt of Riego, again abolished in 1823, restored and modified in 1834, and so successively and alternately until 1876, when, still on the basis and in the name of the political code of 1812, the Constitution actually in force in Spain was elaborated and approved, the Constitution of Cadiz has been the banner of those extreme parties, progressist and liberal, which in opposition to the royalists, moderates and conservatives, have woven, with their military pronunciamientos, popular revolutions, political and parliamentary strifes, the melancholy history of Spain during the last years of the reign of Ferdinand VII, and the entire reign of Isabella II.

Considered now, at the distance of a century, the Cortes of Cadiz must be unfavorably viewed in the severer judgment of history and posterity. The glorification of them this year by the liberals of Spain and by that class of Spaniards generally who use the word "liberal" as applied to politics in a religious, or rather irreligious sense, has against it the opinion of all who love the genuine traditions of Spain. Hence the centenary festivals of Cadiz awaken no enthusiasm, but are regarded on all sides with entire indifference. In point of fact, those unfortunate Cortes are not worth a tithe of the money spent by the Government in commemoration of them.

NORBERTO TORCAL.

A M E R I C A

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Taking Liberties with History

We receive from time to time a publication called *Liberty*. Whether it is the mouthpiece of the "Guardians" we know not, but like that body it invites the exclamation: "O Liberty, what bigotry is uttered in thy name!" The chief foe of American liberties is, of course, the Catholic Church, and any activity of Catholics in public affairs is a deadly menace. The latest dangerous manifestation is the prominence of the Knights of Columbus at the "Columbus Memorial" unveiling, and that Judge Dowling should make the speech and AMERICA pronounce the same "pregnant with Catholic thought" aggravates the danger. But there is one passage amusingly out of tune with the rest of the production. An article which tries to prove that the Declaration of Independence was whittled from "the main plank in the Protestant platform of the sixteenth century," has this:

"In the year 1826, after all save one of the band of patriots whose signatures appear on the Declaration of Independence, had descended to the tomb, and only the venerable Carroll remained among the living, the government of the city of New York deputed a committee to wait on the illustrious survivor and obtain from him, for deposit in the public hall of the city, a copy of the Declaration of 1776, graced and authenticated anew with his sign manual. The aged patriot yielded to the request, and affixed with his own hand, to a copy of that instrument, the grateful, solemn and pious supplemental declaration:

"Grateful to Almighty God for the blessings which, through Jesus Christ our Lord, he has conferred on our beloved country, in her emancipation, and on myself in permitting me, under circumstances of mercy, to live to the age of eighty-nine years, and to survive the fiftieth year of American independence and certify by my present signature my approbation of the Declaration of Independence adopted by Congress the fourth day of July, 1776, which I originally subscribed on the second day of August of the same year, and of which I am now the

last signer; I do hereby recommend to the present and future generations the principles of that important document as the best earthly inheritance their ancestors could bequeath to them, and pray that the civil and religious liberties they have secured to my country may be perpetuated to remotest posterity and extended to the whole family of man."

This record in such a quarter of the loyalty and patriotism of the great Catholic Signer indicates either phenomenal ignorance of Charles Carroll's Catholicity, or that the writer was playing a practical joke on the editors. Three years after the visit of the New York Committee, Charles Carroll received another deputation, the record of which we present to *Liberty* and its guardians. The first Council of Baltimore was held September, 1829, by the Catholic prelates of America. "At its close," says Archbishop Spalding, "the bishops visited in a body the venerable Charles Carroll, of Carrollton, then ninety-two years of age. The estimable survivor of that intrepid band of patriots, who signed the Declaration of Independence, was much affected at this delicate and well-deserved compliment. He received the prelates with his accustomed courtesy and grace; and he was much rejoiced, when now so near the close of his mortal career, to see that the Church which he loved was visibly keeping pace with the rapid improvement of the country."

Literary Bias

Under "Reviews of New Books," the *Literary Digest* of October 5, gives over a page to what purports to be a criticism of Ward's Life of Cardinal Newman, but which contains not a word about the book to be reviewed—after the manner of Artemus Ward's lecture on Africa. There is misrepresentation of St. Augustine, a glorification of Wickliff and Wesley, and a sympathetic appreciation of Renan's renunciation of Christianity, following which, Newman took up "the fetter and yoke that Renan had flung down." Twelve years of intense study of the subject are found all too brief to enable Newman to reverse his former attitude towards the Catholic Church, and though he was "the thinker and had a great mind," once he became a Catholic "he believed that, no matter how cultivated the mind, that (sic) the intellect was of the devil, and that the moral faculty was of God." There is a large assortment of similar stupid misstatements which only shed light on the character of the writer, who further reveals himself by suggesting that Kingsley's infamous charge, which evoked the great "Apologia," was true after all.

His name is Newell Dwight Hillis, D.D., but with him we are not concerned. The *Literary Digest* professes rigid impartiality in regard to creeds and parties, but frequently its practice falls short of its professions, and in such cases Catholics are usually the sufferers. The Hillis travesty is a glaring instance of naked partisanship, which is the more manifest that it has neither critical skill nor literary adornment to relieve its nakedness.

Some Incidents of the Rosary

The report just issued by the Mission of Our Lady of the Rosary for Irish Immigrant Girls contains an item particularly apposite in the month of October, when the blessed practice of the Rosary is specially commended to families and homes. A bright little girl, one of the too few Irish survivors of the Titanic, had been asked by a reporter what she did and thought as the ship was sinking and the end seemed at hand. "I said the Rosary," she answered, and there were tears in her eyes, for she had lost four companions from Ballisadare. "For yourself?" he asked. "No," she said, "I wasn't thinking of myself at all; 'twas for those I heard crying, those that were drowning." And her faith in the will and power of our Lady to grant her prayer consoled her.

The Rosary gave hope and solace to many another, both of the survivors and the victims of the Titanic. Of some thirty Irish survivors who were cared for at St. Vincent's Hospital, New York, every one had kept saying through that fateful night: "Holy Mary, Mother of God pray for us sinners, now and at the hour of our death"; and they were all agreed that their Catholic friends on the vessel were reciting the Rosary aloud as the ship was sinking into the waters. There was one little girl who could not be consoled. Her brother was lost and she had not seen him that night and could get no news of him from others, and knew not how he was prepared for death. A kindly lady took her through the hospital to find if anyone had seen her brother. One young man had seen and known him. Before he himself had sprung overboard he saw him in the midst of a kneeling group with his hands uplifted, "and 'twas your brother," he said, "was giving out the Rosary." Then the girl's face lit up with joy, and she knelt down in the ward to give thanks to God. "What harm, now," she said, "when I know our Blessed Mother was taking care of him." What Father Henry wrote of the other avowal is equally true of this: "Surely a profession of faith worthy of a daughter of Erin."

Their confidence in Mary is the fruit of many generations of loyal and often heroic devotion. We have before us a letter of protest, written in 1854, by Father O'Connor, of Boyle, County Leitrim, to a local magnate who had dismissed his Catholic workmen because they declined to work for him on the feast of our Lady's Assumption. Among many eloquent passages is the following: "Sir, you might as rationally expect to pluck the hills out of their places as to pluck out of the hearts of the people of this parish the veneration they entertain for the Mother that suckled the Son of God. The hope nearest to our hearts is that when we are dying we shall get a glimpse of her blessed face; that we shall hear in that awful hour the sweet music of her voice; that she shall breathe in that hour of agony her sweet breath upon our brow, and that with her holy hand she shall smooth and soften our pillow."

The whole letter of 1,600 words was taken down from the lips of a man who had memorized it when a boy in County Leitrim, and after a lapse of fifty years still remembers it. This, as well as the occasion of the letter and the Titanic incidents, are eloquent of Irish loyalty to Mary, and also explanatory of Irish Catholic faith and purity and hope. These does the Mother of God secure for those who have recourse to her, "now and at the hour of our death."

The Tyranny of Superstition

News comes from London that the police are making special efforts in that city to suppress fortune telling and to stop palmists and clairvoyants from advertising in any way. It would be well if the authorities in many of our own towns were to show a similar zeal in prosecuting such charlatans. In an age like ours, when faith in God and His Revelation is sadly waning, there is sure to be a corresponding addiction to the practices of irrational superstition. It is a striking fact that those who are loudest in their denial of design and government in the universe, or of all responsibility to God for their acts, are often the most credulous dupes of crystal-gazers and astrologers. "Moral and intellectual anarchy, like political, ends in tyranny."

For however well the modern infidel may succeed in ridding himself of faith, to rid himself of fear is not so easy. He cannot fail to see that even in our highly developed civilization he is the toy of powerful and mysterious forces. So, believing no longer in Providence, he tries by cunning and trickery to cheat "Fate." Small wonder then if he frequently ends by becoming the prey of some fortune-teller or palm-reader. Such a man would never be so superstitious, of course, as to obey the Church by abstaining from meat on Friday, but he would do almost anything to avoid beginning any enterprise of importance on that day, and though he would willingly pay a neat sum to have his horoscope determined, has nothing but pity for those who invoke the intercession of the saints. Yet a consistent skeptic should be as little inclined to believe in unlucky days as in "outworn creeds," and ought to have as scant faith in stars as in angels. But consistent skeptics are rare. Man is so constituted that he must believe in something, and if God is not the object of his faith, as likely as not some shrewd charlatans will reap a rich harvest from his credulity.

Vice Crusades

In different and widely separated districts of the country a movement is well on which apparently claims even greater attention than the usually supreme attraction of a presidential campaign. In New York, Chicago, and Atlanta, to mention focal points of a crusade growing almost daily in intensity in the East, Middle West, and South, existing conditions have come

to be such as to arouse an enthusiasm of reform directed against "the houses in our midst, where immorality has long brazenly flaunted its viciousness."

Regardless of the wisdom or unwisdom of a plan which scatters the unfortunate inmates of these dens right and left, the *Atlanta Constitution* suggests that in the earnestness of efforts in a fight on immorality the minds of zealous reformers might turn with profit to another and surely more easily remedied phase of the evil. It says:

"As *The Constitution* pointed out several days ago, the permanent remedy is deeper-lying. Let us be frank, if we would genuinely progress. The instinct of the hunter that runs in the blood of many men has been fed, century after century, generation after generation. By what means, and at what terrible, heart-breaking penalty, is another matter. The stubborn fact remains.

"One cannot enduringly subdue a fire without searching also for the cause that may start another blaze. Look at our literature. Is it not possible to find in that a feeding source of immorality? Are not hundreds of books, each year, turned from presses and allowed to drift into the hands of immature children, carrying the most salacious suggestions?

"Look at our stage. It is true that there are many beautiful and uplifting theatrical productions. It is equally true that they are probably outnumbered by others, bristling with 'double entendre' motives, so-called 'problem plays,' or extravaganzas, witnessed mutually by mother and daughter, father and son. Many of them, to use a line from Longfellow, thronging with dances calculated to 'fire the blood of inconsiderate youth.'

"Look at the magazines. They carry stories and pictures, the underlying motive of which is the sex-problem in its most false and alluring details.

"So far as that is concerned—and admittedly the subject is a delicate one—think of the street and house costumes of the day. In many cases they are of such mold and manner as, twenty years ago, would have caused wholesale prosecutions."

It is rare that we find a secular paper here in the North opening its editorial columns to such excellent teaching as this, and the lesson contained in the pointed paragraphs of *The Constitution* is deserving of the widest attention.

The Spanish Religious Question in Liberal Light

Two of the pillars of the actually dominant Liberal party in Spain are Sr. Moret and Count Romanones. Either one of these, and especially the former, may succeed the present Prime Minister, Sr. Canalejas, if he fall, as is possible and even likely. The Premier of late has only the casual support of influential Liberals, notably of the two above mentioned; and if either of these rebel, the chieftain falls. Sr. Moret's program used to be the reform of the Senate and of the Constitution, in fact a democracy yet more democratic; but he has frankly admitted that, in questions regarding religion, the Ministry

should come to an understanding with the Holy See. Count Romanones, we are told—and he says it himself—is no longer the anti-clerical Minister of Justice of by-gone days; for, in the words of the *Universo*, his official position has made him see that "not one in 100,000 dissents from Catholicity" in Spain. He admits his mistakes, and affirms that the religious question actually does not exist, that the Liberal Ministry has exasperated men's minds without cause, and that the party should abstain from all sectarian radicalism. His speech in Santander in the middle of September was noteworthy. "We have come," he said, "from a very dangerous state of excitement to the most complete calm and almost absolute indifference in the so-called religious question": the Bishops, in their protests against the Association Bill, are like men living afar off: the danger they fear does not exist. Yet now comes in the politician—he praises Premier Canalejas as a lofty Liberal, a just and prudent man, who deals with the religious question when the heat of conflict is over; and, contradictorily enough, he asserts that the religious question must be settled—but in accordance with Rome—in such a manner as to recognize the absolute supremacy of the civil power. In what? If in purely civil matters, nobody questions its absolute independence; if in religious questions, Count Romanones contradicts himself, as well as the Spanish Constitution, and the Catholic Faith, which, it seems, he professes. It is on account of such political chicanery that honest Spaniards put not their faith in politicians, nor, indeed, very much in Liberals of any hue.

In Darkest Virginia

The Civic Club of the University of Virginia instead of confining its attention exclusively to the study of social conditions in ancient Chaldaea or modern Italy merely stepped in an inspired moment from their back door and walked out to the Ragged Mountains, a few miles away, to see how some of their neighbors lived. The people whom the committee visited have long been casting "by their moral laxity an unmerited reproach upon all the inhabitants of the Ragged Mountains." Of the conditions of "the more respectable poorer classes" the committee reports:

"Their food is bad, the dwellings poor and their sanitary surroundings of the most primitive, careless sort. Ignorance of proper standards of personal hygiene, poverty, and indolence combine to reduce their vigor and efficiency, and operate to keep them in a state of slow but progressive descent in the social scale until they reach a point where degeneracy begins." Education, moreover, among this class is said to be only rudimentary. No one but the younger girls attend school, and they for only a few months each year.

Compared, however with the "third class" natives of the Ragged Mountains, those just described are quite elevated. "For the economic condition of this class," the report continues, "is at the lowest point;

the lack of fertility of the soil prevents them raising crops of any value; and they are by nature so shiftless and lazy that they do little to earn enough to live upon. Their homes are of the wretchedest type; the cabins are pitifully small, the families occupying them pitifully large; and often the pigs and chickens live in the same room with seven or eight people," while the laxness that prevails in the family ties of this community is "seldom, if ever, observed among even the most savage races whose notions of morality have not evolved far beyond the earliest stages. The widespread and moral degeneration of these people, who live surrounded by civilization, is the clearest sign and worst manifestation of their economic status, their physical weakness and their mental darkness."

On reading this report one would naturally exclaim: "What a magnificent field for missionary activity on the part of wealthy and zealous Protestants!" But many of our wealthy and zealous Protestants, as it seems, prefer to devote their energies and resources to "evangelizing" the Italians of New York and Brooklyn, or to having "mass" said before a flock of unsophisticated Ruthenians in Newark. Meanwhile, within a few miles of the University of Virginia, hereditary Protestants are living in a state of ignorance, destitution and immorality that even in "savage races" would be a disgrace.

Father Wright's Study Club

A thoughtful communication under the title of "My Study Club," appears in a recent number of the Liverpool *Catholic Times*. The paper, part of which we reproduce in another column, is written by the Rev. Thomas Wright, who gives an insight into the workings of a small club composed of Catholic men, who meet once a week to study and discuss systematically the social questions of the day, in order to equip themselves for a more efficient defence of their Faith among their fellow-citizens, and for a truer guidance of those who may be under their charge. There is no reason why Catholics in America should not profit by the lessons given them by their co-religionists abroad. The social unrest is assuming threatening proportions here in the United States, and to Catholics and the principles guiding Catholic thought and action the State and society generally are gradually turning as to the only bulwarks capable of withstanding the attacks on established order, and the only conservative forces by which a social cataclysm is to be averted. There are already two or three cities in the Union where a lecture course, under the general title of Social Service, has been inaugurated, and we venture to suggest that such minor organizations as that conducted by Father Wright would be a powerful ally in the spread and development of the work. There are many zealous Catholic laymen here, as in England, who are persuaded that it would be beneficial to know something more of the teaching of the Church about Christian justice, and what the exponents of Catholic thought have to say on

the social questions of the day, the maintenance of an equitable relation between man and man, between employer and employee, between State and subject. For the guidance of such as these the Catholic Social Guild of England has drawn up a series of syllabuses, with the aid of a Board of Examiners, who at stated intervals pass on the proficiency of those who present themselves for examination on the subjects that have been read and discussed. A certificate of proficiency is awarded to the successful applicants. The value of this examination is obvious. It fixes a standard and gives serious and practical character to a study which might easily become an aimless and profitless groping after truth.

"The Unaccustomed Ears of Europe"

"All this is characteristically American, but it shocks the unaccustomed ears of Europe," was the remark of a London journal on the vituperative language and noisy demonstrations heard last summer at our rival political conventions. On reading the comment, Dr. Crothers, a contributor to the October *Atlantic*, turned "with a feeling of chastened" humility to the columns devoted to "the more decorous doings of Europe," and found, to his surprise, that in the Italian Parliament, just then, "there were shouts and catcalls and every sign of uncontrollable violence"; in the House debates at Budapest, expressions like, "liar," "thief" and "assassin," were freely used, and "the chairman, after dodging three shots, declared that he must positively insist on better order"; and in the German Reichstag, on a member's threatening the Emperor with Charles the First's fate, "the chamber was in an uproar, and amid a tumult of angry voices the session was brought to a close"; while even in the British House of Commons, that model to the world of decorum in parliamentary procedure, the Speaker was forced to urge that terms like "miscreant" should not be applied to one another by members of the House, and even had to keep his composure while the Honorable George Lansbury "raved in an ecstasy of passion, challenging, taunting and defying" him.

After reading such items as these, Dr. Crothers naturally decided that American legislators are quite as urbane and polite as their contemporaries abroad, and seems to have reason to suspect that Europe after all is not such a prim and proper old lady as some would have us believe. How long her aged ears will continue "unaccustomed" to such "characteristically American" parliamentary forms as "shooting up" the House or vilifying the Speaker are supposed to be, is a nice question for unemployed prophets to settle.

Señor Alfredo S. Thompson, President of the Catholic Student Centre (Centre Católico de Estudiantes) in Buenos Aires, congratulates this body in his annual report, on the large number of annual meetings. The

Students' Centre, he says, is destined to exercise the most wholesome and profound influence on social Argentine life. A special work of the year was university extension and the popularization of scientific teaching.

ALONG THE JERSEY SHORE

The Rev. Dr. Thomas O'Hanlon, one of the leaders of the Methodist Church in New Jersey, died at Ocean Grove, the great camp meeting centre, on September 30, in his eightieth year. He was the son of Irish Catholic parents, who drifted into the Jersey wilderness when he was a child, and there was neither priest, nor church, nor Catholic neighbor to keep him inside the fold. He fell as a boy under Methodist influence, after attending an old-time camp meeting, and was educated by men of that sect who appreciated his evident ability. He became the president of their seminary at Pennington, and during the thirty-three years he held the position, according to his own oft repeated boast, he trained and sent out on their missions 600 ministers of the Methodist Church.

"Think of it, gentlemen," said Bishop McFaul, who knew the old man well, speaking three years ago of the power of an individual influence to the graduating class of St. Francis Xavier's College. "Think of it, the son of an Irish Catholic father and mother, making ready six hundred active, eager workers to destroy the Church of his ancestors!" High in the councils of Jersey Methodism for years with O'Hanlon was a Fitzgerald, and in the country round about dwell Methodist Murphys, Hurleys and others with strange alterations of good old Celtic patronymics that tell the story of similar lapses during the pioneer days.

But the misfortunes of the past are amply balanced by the substantial progress of the present. The melancholy days have come, the saddest of the year, for the Jersey coast, when—except the few wise ones among them who know the autumnal delights of late September and October,—the summer colonists that stretch tens of thousands along the fifty odd miles from Keyport to Tom's River, break up and scatter to their urban homes all over the country. The Catholics these transients include are many, and they take away the knowledge that in every Jersey village and town of any size there is now a Catholic Church, and in many of them it is the most substantial and ornate edifice to meet the eye.

After leaving Newark when the train turns south to skirt the shore the space traversed, until the tracks cross the Raritan, is not the most attractive. Mammoth sewing machine factories, potteries, Standard Oil tanks and pipes, and the great Guggenheim smelters, have filled it with the modest dwellings of a multitude of Italians, Slavs and Polacks, thrifty toilers who have already given testimony of the vigor of their faith by a number of humble chapels. Standing sentinel over them, as it were, and presaging future imitation, are the twin spires of the splendid Gothic temple that has risen amid such unpromising surroundings at Elizabethport. Few towns also boast a more attractive church than that at Red Bank. But this is an old settlement like Long Branch, which, with the one long established at West End, can boast of two substantial churches.

Asbury Park, Ocean Grove's twin city, next in importance on the line, recalls its founder Bradley, who, like O'Hanlon, was a waif to Methodism, resulting from New York tenement life tragedy. With keen business foresight he included in the scheme of Asbury Park the donation of a plot of land to any religious congregation that would engage to build a church. The Catholic parish organized under this plan was most happily named. Its church is under the patronage of The Most Holy Spirit, which accounts no doubt for the notable record of the success attending the permanent establishment of the outmissions once served

by its pastors. The original frame building here gave place last year to a beautiful stone structure, and fine stone buildings are now in use at Deal Beach, Bradley Beach, Avon and Spring Lake, all offshoots from the original Asbury parish. At Spring Lake a miniature but very beautiful copy of Rome's Santa Maria del Popolo, built as a memorial to his daughter by the Marquis Martin Maloney, justly attracts many sight-seers. "Mother, buy me a post-card of Maloney's church," said a little boy at the railroad station the other day, and so this bit of old Rome, strangely cast on Jersey sands, is generally styled in popular repute.

The late Father Glennon, for many years pastor at Asbury Park, had a custom of inviting a number of seminary professors and officials to spend with him their summer vacations. Thus it happened that for several seasons, about twenty years ago, we had at Belmar and Spring Lake the ministrations of the present rector of the American College at Rome, Bishop Kennedy; of Father O'Connor, the present Bishop of Newark; of Dr. Dougherty, now one of the bishops who are reorganizing the Church in the Philippines; of Mgr. Stafford, and of the lamented Dr. "Joe" Synnott, who died all too soon for his own fame and the glory of the Church. The memories of those summer Sundays are worth recalling.

At Manasquan, below Spring Lake, another fine votive church has just been built by a generous Catholic—one of the few who seem to realize the fruitful uses to which the abundance with which Providence has blessed them may be put. Manasquan is an old fishing village. It was here that Robert Louis Stevenson learned to sail a boat. You will find in his Letters the story of the summer months he spent there with an artist colony, in a rambling, old-fashioned hotel still standing where the 'Squan river runs into the ocean. On the river they taught him to manage one of the catboats for which it is famous, a knowledge he made use of when he went to the South Seas. Skirting Manasquan is Sea Girt, where New Jersey has set her State Camp and the summer home of her Governor, a spot which Presidential likelihoods have lifted this year into national fame. This is the old Stockton farm, the former residence of the family that gave noted officers to the old Navy and Governors and United States Senators to the State. In deference to the naval record of the family the original hotel that here fronted the ocean had the roof of its broad piazza arranged like the main deck of a frigate. There was a wheel, capstan, anchors, chains, scuppers, rail and the other nautical details, so that you might look over the side at the surf tumbling in below and imagine you were out at sea. These were the homely, old-fashioned days, which have now given way to the steam-heat, electric light and modern palace hotel era.

The churches mentioned happily solve the difficult problem of meeting the spiritual necessities of the immense summer colonies that are settled along the coast during the four warm months of the year. They also made permanent centres whence radiate the most beneficent influences among the small local Catholic contingent, which, however, are constantly growing larger and larger. A notable evidence of practical activity in the spread of Catholic truth throughout a section once very hostile to its propagation is to be seen in the book-racks at the church doors holding copies of *The Catholic Mind*, the tracts of the Catholic Truth Society, and other similar publications, for distribution among seekers after religious information in popular form. There is also a diocesan Propagation of the Faith Fund to which each parish contributes constantly. This is given, or loaned, to establish new churches in the country districts where local conditions demand assistance. Along shore in Jersey the Church is certainly well organized and making very manifest and substantial progress that is an example and stimulus to other sections of the country.

STAFF CORRESPONDENT.

LITERATURE

The Preliminaries and Other Stories. By CORNELIA A. P. COMER. Boston: Houghton, Mifflin Co. \$1.00.

The Rich Mrs. Burgoyne. By KATHLEEN NORRIS. New York: The Macmillan Co. \$1.25.

These two books seem to deserve from a Catholic reviewer a more extended notice than does the generality of autumn fiction, for the opinions their authors hold are those which many other women writers of our time, as is much to be regretted, either flippantly mock at, or bitterly oppose.

The sound thought and literary grace that generally give distinction to the tales and essays of Cornelia A. P. Comer pervade "The Preliminaries," a volume of three short stories bearing on the responsibility of motherhood and the permanence of the marriage bond. For outside the Church correct views on these important matters are by no means common now. When this author lays it down, for instance, that "men and women should give their children as good an inheritance as they can," she is not referring, as do these tiresome eugenicists, merely to cardiac or pulmonary healthfulness, but chiefly to a heritage of high, moral excellence. "When first you look into your son's face," says old Mr. Pickeskill to Oliver, "every failing of your own will rise up to haunt you." "You will thank Heaven for every good thing you know of in your blood and in your wife's, and you will regret every meanness, every weakness, that he may inherit, more than you knew it was in you to regret anything." What most people seem to demand when marrying is absolute security, but that is "just the one thing," continues the sage, "a human being can't have, the one thing that's the damnation of him if he gets it! The reason it is so hard for a rich man to enter the Kingdom of Heaven is that he has that false sense of security." Not security, but courage is needed. "You are safe only when you can stand everything that can happen to you."

In "The Long Inheritance," the second story in the volume, one of Mrs. Comer's characters observes that "Americans of the old stock, with a normal Christian upbringing, who presumably inherit from their forebears a reasonable susceptibility to high ideals of living, really do not behave any better than other people when it comes to certain serious issues of life, notably the marital." "My views," he subsequently continues, "on promiscuous divorce are as well known in the family as are those of South Carolina. They are simple, those views, and old fashioned, but also, I may add, cosmic; they run about as follows: It is hard that John and Mary should be unhappy, but better their discomfort than that society should totter to a fall, since all civilization rests upon the single institution of the marriage tie." This is well put. Notwithstanding her uncle's strong disapproval, however, Desire, the central figure of the story, leaves husband and little ones and goes to Reno for a divorce because "she demands a less hampered life; a more variegated self-expression; a chance to help the world in her own way; an existence that shall be a daily development; the opportunity to give perpetual stimulus and refreshment to an utterly congenial mate," etc. But what she sees in Nevada opens her eyes to her incredible weakness and folly and she humbly returns to her family.

"Clarissa's Own Child," the author's third story, is about a young woman who abandoned her husband and Marvel, a baby girl, in order "to do good work for humanity" by giving parlor talks on "uplift" and "social service." Marvel grows up to tell her mother what she thinks of those who say, "that the child can be left to itself while the mothers can, and should, go out and hunt up some other 'specialty.'"

It is the idea of a shirk. Loving a child is a profession in itself. You have to give your mind and soul to it. I tell you I know. I know because I was motherless."

While Catholics cannot, of course, accept without some reserves all the principles enunciated in this book of Mrs. Comer's, with such as the foregoing we are in hearty accord.

Those who read in one of its many editions Mrs. Norris' beautiful story of "Mother" have been looking forward with eagerness to the appearance of "The Rich Mrs. Burgoyne." But it is not so finished a work as its predecessor. The plot is rather obvious and thin and Mrs. Paget's equal it is not easy, of course, to create. The author teaches, however, the same salutary lessons that make "Mother" so valuable a book. Mrs. Burgoyne, a widow reputed to be of great wealth, comes with her two little girls to live in Santa Paloma, where her example works such a revolution among the town's pleasure-seeking and money-loving wives that when they have at last found out that Mrs. Burgoyne is not a rich woman, after all, her simple habits and refined tastes have become quite the fashion. The social lioness of the place has been Mrs. White, clever, rich and purposely childless. She herself "was baby enough for Will," and she had so humorous and so assured an air of saying 'Disgusting!' or 'Disgraceful!' when the family of some other woman began to present itself with reasonable promptness that other women found themselves laughing and saying 'Disgusting!' too." Moreover "she was one of the great army of women who help to send the sale of an immoral book well up into the hundreds of thousands; she liked to spend long afternoons with a box of chocolates and a book unfit for the touch of any woman; a book that she would review for the benefit of her friends later with a shocked wonder that 'they dare print such things.'"

Mrs. Carew, another society leader of Santa Paloma "was so entirely absorbed in pursuit of the correct thing, so anxious to read what was 'being read,' to own what was 'right' that she never stopped seriously to consider her own or her daughter's place in the universe." "Mrs. Carew kept her children," we are told, "as she kept her house, well-groomed, and she gave about as much thought to the spiritual needs of the one as the other. She had been brought up to believe that the best things in life are to be had for money, and that earthly happiness or unhappiness falls in exact ratio with the possession or non-possession of money."

Into this artificial, wrong-headed little world Mrs. Burgoyne brings such disturbing ideas as these:

"Well, there's the big business of motherhood, the holiest and highest thing God ever let a mortal do. We evade it and ignore it to such an extent that the nation—and other nations—grows actually alarmed and men begin to frame laws to coax us back to the bearing of children. Then if we have them we turn the entire responsibility over to other people."

With regard to the influence rich women's habits have on their humble sisters, Mrs. Burgoyne observes: "We never stop to think that we ourselves are setting the poor girls of the other world such an example in the clothes we wear, and the pleasures we take, that they will sell even themselves for pretty gowns and theatre suppers. We regret sweatshops, even while we patronize the stores that support them, and we bemoan child-labor although I suppose the simplest thing in the world would be to find out where the cotton goes that is worked by babies, and refuse to buy those brands of cotton, and make our merchants tell us where they do get their supply!"

Moreover Mrs. Burgoyne would tell her seven children, were she fortunate to have so many, that privations like patched boots and made-over clothes and plain food wouldn't

hurt them, for they could still have everything in the world that is worth while. "Children," she would say, "all music is yours, all art is yours, all literature is yours, all history and all philosophy is waiting to prove to you that in starting poor, healthy and born of intelligent and devoted parents, you have a long head-start in the race of life. All life is ahead of you, friendships, work, play, tramps through the green country in the spring, fires in winter, nights under the summer stars. Choose what you like, and work for it, your father and I can keep you warm and fed through your childhoods, and after that nothing can stop you if you are willing to work and to wait."

The reviewer makes no apology for taking such long excerpts from Mrs. Norris' book and from Mrs. Comer's. Considering what detestable and subversive doctrines on marriage and motherhood are to be read in most papers and periodicals nowadays, stories like "The Rich Mrs. Burgoyne" and "The Preliminaries" are as timely as they are necessary.

W. D.

The Black Brotherhood. By REV. R. R. GARROLD, S.J. New York: Benziger Bros. \$1.35 net.

We were introduced to Father Garrold by a fourteen-year-old critic, to whose judgment we have since been wont to defer in regard to juvenile fiction. He had given wise and ready reasons why Sienkiewicz' "Through the Desert" was "A-1," and having run through the list of Father Finn's stories, appraising each highly but discriminatingly and in varying degrees, he declared that "Father Garrold is all right too, and 'Freddy Carr' is fine." Acquaintance was forthwith established with "Freddy Carr and his Friends," and they were found to be really fine and also all right, that is from the artistic view-point, for they were not always admirable nor walked invariably the paths of righteousness. "The Black Brotherhood" merits like appraisal, only more so. The characters and scenes are English, intensely so, in fact, for the reason that the drawing is definite and true, and hence will probably prove more popular here than at home as they present a novel view of life, and a real boy is real anywhere. The three heroes are real, and so are the numerous school-boys who collide with the sworn Brotherhood, and not less so their sisters, and mamas and maiden aunts, their teachers, prefects, guardians and bachelor uncles. The author had had evidently a varied experience of his own in school and home, nor ceased to remember it when he became a school-master. There is much humor in the book, and touching pathos at times, and many a sound lesson, religious, pedagogical and parental, but each comes in naturally where it belongs, and goes no further. The advertisement quotes the *Bookman* as saying: "If you have a son you will buy him 'the Black Brotherhood' for his next present, but first of all read it yourself, because you will enjoy it, and also because you may understand your son better after you have done so." We endorse this advice, and also recommend you to read it, if you are a teacher, bachelor, elderly sister or maiden aunt, for it will entertain you and help to improve your relations with the omnipresent boy. However, we submit beforehand the following passage to moralists, and others:

"Of all odious things that people do, there are few more altogether detestable than listening at keyholes to hear what is going on inside. If you ever find anyone doing that, dear sir or madam, go straight up to him and kick (or otherwise assault) him as hard as you can; kick him no matter how big he is. It will be an art of true charity, and even if he turns and kicks you back again (as he very probably may do), you will have suffered in a good cause and your scars will be honorable."

M. K.

We share the astonishment of the *Month* at the welcome some Catholic periodicals have given A. E. McKilliam's "Chronicle of the Popes." In our issue of July 27 the book was severely but justly criticised for its Protestant bias and numerous misstatements of fact. The *Month* calls the volume "both defective and untrustworthy" and would consider it a great misfortune if on the recommendation of Catholic reviewers the book were introduced into our libraries, as "readers who had scholarship enough to use it safely would not need to consult it, whilst others would almost certainly derive harm from its perusal."

The four young people most prominent in a novel by Clara Louise Burnham, which Houghton, Mifflin publish, are Philip, a painter; Kathleen, a writer; Edgar, a singer, and Violet, a teacher of dancing, each of whom is nursing presumably "The Inner Flame," the book's title. Edgar is a ne'er do well with "even teeth," as we are repeatedly told, who at length amounts to something and marries Violet, while the artist in colors is naturally drawn, of course, to the artist in words. Eliza, who is a New England spinster, and Pluto, who is an aggressive Thomas cat, are also pleasant to read about. The book will interest without harming those who are fond of light stories of character. From the same publishing house comes "How Phoebe Found Herself," which is designed to attract girls of sixteen, and will doubtless achieve its object. The story is about a Massachusetts maiden, who on finishing college, instead of choosing a "career" actually stays at home to help her mother. Phoebe herself tells us of her experiences and of the conventional romance that ends the book.

The Rev. Michael Earls, S.J., whose "Stuore," published last year was the fruit of the moments of leisure that fall to the lot of even a student of theology at Woodstock, has now managed to get ready a novel called "The Wedding Bells of Glendalough" that will soon appear. Another book of Father Earls' which Benziger Brothers are to publish this month, is a volume of verses entitled "The Road Beyond the Town."

"Looking on Jesus, the Lamb of God," is the name of a good-sized book from the busy pen of Madame Cecilia. The forty-seven chapters in the volume are designed to supply matter, both for meditation and for spiritual reading during Lent, and give evidence of the author's deep knowledge of our Blessed Lord's life. Benziger Brothers are the publishers of the work and \$1.75 the price.

BOOKS RECEIVED

- The Leading Facts of New Mexican History. (2 Vol.) By Ralph Emerson Twitchell. Cedar Rapids: The Torch Press.
 The Enthusiasts of Port-Royal. By Lillian Rea. New York: Charles Scribner's Sons.
 Egyptian Days. By Philip Sanford Marden. New York: Houghton Mifflin Co. \$3.00.
 'Twas the Night Before Christmas. By Clement C. Moore. New York: Houghton Mifflin Co. \$1.00.
 The Holy Christian Church. By R. M. Johnston. New York: Houghton Mifflin Co. \$1.50.
 Eucharistica: Verse and Prose in Honour of the Hidden God. By H. T. Henry, Litt.D. Philadelphia: The Dolphin Press. \$1.25.
 The Rich Mrs. Burgoyne. By Kathleen Norris. New York: The Macmillan Co. \$1.25.
 How Phoebe Found Herself. By Helen Dawes Brown. New York: Houghton Mifflin Co. \$1.15.
 Marriage, Divorce and Morality. By Henry C. Day, S.J. New York: Benziger Bros. 50 cents.
 The Greater Eve, or The Throne of the Virgin Mother. By Rev. Joseph H. Stewart. New York: Benziger Bros. 90 cents.
 The Poets' Chantry. By Katherine Brégy. St. Louis: B. Herder. 60 cents.
 The Waif of Rainbow Court. By Mary F. Nixon-Roulet. St. Louis: B. Herder. 60 cents.
 The Advance of Woman. By Jane Johnstone Christie. Philadelphia: J. B. Lippincott Co. \$1.50.

EDUCATION

"Immediate Utility" in Education—Notes

The cry for immediate utility as the chief end of education swells in volume every day. The demand that training should be considered as of the first importance—since this is what the insistent and unceasing cry for immediate utility practically means—shows, to be sure, a strange confusion of the true position and purpose of the school in the lives of the young people being formed in them. An editorial writer in the *New York Evening Post* (September 21), commenting on recent pronouncements for "the practical" in education, suggests the reason of the confusion. "The high school, as well as the college," he writes, and he might make his affirmation universal and say every school, "should exist first and foremost for the increase of intelligence. This increase does not import a storing of facts which can be put to immediate use in the shop, the home, and on the farm, nor a finished expertness in the process of manufacture or trade. It is rather the capacity to see new facts, to discriminate their significance, and to reason out the general conclusions of principle or action to which they lead." On the whole, he adds, "this capacity is better developed by the old education than by the new, so-called practical, subjects." The reason is not far to seek.

The "old education" never lost sight of the truth that its proper object was to develop mental power and that training is but the ability to employ that power for a specific purpose. "They who demand that pupils shall be early trained for specific duty," says Joseph Sloane, Headmaster of Berkeley School, writing in the *Post* of the same date, "make the same mistake that a man would make who would install a water wheel in a trickling meadow brook and expect to get power to operate machinery. The intellectual power of boys and girls is not much more than a trickle, and its volume must be increased, the channel widened and deepened, and a reservoir made before the power can be utilized."

The "old education" set high value on the necessary mental discipline which induced in the minds of its pupils a respect for the sacredness of accuracy and thoroughness, and it never slighted the routine drill which produced real mental efficiency. But this was but one aspect of its striving. It was not content to make good workmen of its boys. It sought to so use its influence as to send them away from school inspired with an interest in some form of intellectual life. It disciplined them to teach them to discipline themselves. And if the school has a purpose it is surely this.

The persistent clamor for "practical" subjects characteristic of the trend of thought that marks the "new education" appears to disregard entirely this purpose. Unfortunately, the schools themselves are largely responsible for this condition in that they have allowed the public to crowd upon them too many obligations. Mental development must suffer when it is permitted to unload upon the school every fad which is advanced by well-meaning but ill-thinking reformers. No wonder the essential purpose of education is forgotten when, whatever be the cause, schoolmen allow themselves to be led astray by the continually changing mood of a restless public which is ever finding a panacea for the ills which prevail in the world and demands that all these nostrums should be first tested upon the youth.

No one will deny that the elementary school must show diligent regard for the 85 per cent. of its pupils who will not go beyond its educational facilities. No one will deny, either, that it is part of its business to, do its share in raising the standards of economic living throughout the nation. But it is a fallacy to confound the immediately practical with ultimate efficiency. As the *Evening Post* editorial wisely insists: "The boy whose mind closes early on a fixed body of facts and a single invariable method of doing things makes a man who settles

down for good to the dull monotony of a clerk's desk. The boy who keeps his curiosity and zest for exploring is the boy who breaks loose from the shackles of routine and becomes manager or partner."

Marquette University, of Milwaukee, believes it has found a solution for the difficulty facing Catholic educators in building up Engineering schools in their institutions of advanced learning. Catholic institutions ordinarily are not richly endowed and the expense required for the original equipment and the upkeep of shops and laboratories in a first-grade Engineering school is not a trifling one. Yet a sufficiently practical knowledge of shop work and of the use of tools is imperative in the training of the future engineer. Provision, therefore, must be made for such knowledge. The system followed at Marquette is to give the student eight months of uninterrupted scientific training and then require four months of shop work in one of the many large shops with which Milwaukee is so well provided. All the large factories of the city, it appears, have been generously opened to Marquette students, and the Dean of the Marquette Engineering School believes that the privilege solves the difficulty of acquiring "practical" knowledge.

Neutral or lay education is working out its necessary effects in France. Since the ruthless closing of religious schools in that country each year's crop of criminal statistics shows an increase of juvenile crime. No wonder the Church is making stupendous efforts to establish and support her own schools. The most recent document addressed to the President of the republic by the administration of Criminal Justice makes the alarming statement that crime flourishes among minors three times more than it does among adults in France. "In fact," concludes the report, "the maximum of criminality, both for males and females, was found among the prisoners from 18 to 21 years of age, though the figures of feminine crime are proportionately much smaller. Among men of from 18 to 21 there are 301 prisoners for every 10,000 inhabitants of the same age and sex. This ratio is three times greater than that established among those who have reached their majority." Here is the official table of crime among minors:

Criminals under 13.....	427
From 13 to 16.....	3,904
From 16 to 18.....	7,300
From 18 to 21.....	21,495
Total	33,136

The dreadful truth that this total figure represents 36 per cent. of all persons convicted of crime might, to be sure, have easily been gathered from the daily record of the police courts appearing in the newspapers, but the cold figures of official statistics startle one. Crimes of violence, the report shows, are steadily increasing among these young people, whilst crimes against property are not so prevalent among minors as among adults. They who studiously ignore the lack of religion in the training of so many of the young people of France attribute this to the fact that absinthe drinking and other vices among adults have produced in their offspring tendencies to violence and a lack of mental restraint. They ought to know that it is precisely to help check such tendencies that wise men seek the helpful influence of religious training for their children.

Loyola University of New Orleans, La., the latest of the Jesuits' institutions of the country to take up advanced educational work, is quietly preparing for the opening of the professional schools projected for the new establishment on St. Charles Avenue in that city. A special Pre-Medical course was begun with the opening of classes early in September and the full university courses will be gradually introduced. The promoters of

the work are assured of the patronage and support of all Christian men and women who in these days, freighted with dangers to the youth of the land, realize the importance of Christian Educational work. The Most Reverend Archbishop of New Orleans has taken special interest in the movement and has given it his enthusiastic support.

M. J. O'C.

SOCIOLOGY

Franciscan Tertiaries and Catholic Social Action

The Pope has sent an important letter to the three Ministers General of the Friars Minor, reproving a tendency among the Tertiaries of St. Francis to neglect their institute in order to engage in social action, imagining that by so doing they will serve society the better. The Holy Father lays down the principle that they will be most useful to both Church and State by living according to their vocation of penance and charity, and indicates what that life should be both with regard to the Tertiaries themselves and the works for their neighbor. He then orders that should any Tertiary establish a new work of piety or beneficence, this, even though the rulers of the order have been in some way its authors, must be entirely under the bishop and governed by one approved by him. As for the general meetings of the Tertiaries, they are to be presided over by the superiors of the First Order. In them only those things that appertain to the order shall be discussed, and all merely social or economic questions are to be excluded. The transactions of such meetings are not to be published without the Minister General's consent.

It would be a grave mistake to suppose that the Holy Father, who has so often spoken of the necessity of legitimate Catholic social action, intends this letter to discourage it. We may be allowed to point out, nevertheless, that he condemns implicitly an exaggerated idea of social action which, unless corrected, will frustrate all the good to be hoped for in the zeal with which many Catholics are devoting themselves to social questions. This exaggeration is the notion that in these days social activity is practically the only important thing, that in it is to be found the salvation of society, and of religion not only in the individual, but even in the Church. Such an idea is contrary to the fundamental precept of the Gospel: "seek first the Kingdom of God."

"We must meet the Socialist on his own ground and beat him," is a sound principle if properly understood, but it has a sense which is utterly false and destructive of spiritual life. In its true sense it means that we must free Holy Church from the Socialist's odious calumny, that it is indifferent to the bodily afflictions of its children. We must show that now as ever, the Church is the best of mothers, exerting itself to secure for men those temporal goods that facilitate a life of Christian piety, yet doing so in an orderly manner, not sacrificing the end of man's creation to the means given him to obtain that end, but expecting every one to practise the Christian virtues, to restrain his appetites, to walk in the way of the cross and to hold fast the watchword of our faith: "What does it profit a man if he gain the whole world and suffer the loss of his own soul?" We must show the hollowness of Socialism, the fallaciousness of its theories, the selfishness of its practice, for there never has been a tyrant more callous with regard to the suffering of the individual than the leaders of this movement. But we may not meet Socialism, even negatively, on the ground of its false principles. We may not even abstract from man's spiritual nature, eternity, God, our Divine Lord and His revealed law for man's conduct in this world. We may not meet every Socialist's promise with a similar promise of temporal good. Socialism is irresponsible. It costs it nothing to make promises that can never be fulfilled. The Catholic Church is the most responsible institution this world can ever know. It is the pillar and ground of truth, re-

sponsible to God, who has given it the truth, responsible to men if, by an impossible supposition, it could proclaim a lie. It has for all mankind great and precious promises; but it may not promise what it can not perform, or hold out hopes that can not be fulfilled. And it knows with the knowledge of its Divine Founder that no manipulation of material goods can bring in a golden age for man.

The scope of Catholic social action is not to convert the Socialist by persuading him that the religion of Christ favors his lawless desires. There is but one way to convert men, to preach Jesus Christ and Him crucified, and those who will not listen must remain in their state of perdition. Its work is to save to Christ those who are in danger of being drawn away by the seducer. It does this by showing sympathy with the poor; by laboring earnestly to ameliorate their condition; by strengthening in them the Christian virtues which help much to better their material condition. With regard to the rich it has a work of at least equal importance: to bring before them a clear knowledge of the condition of their suffering brethren; to withdraw them from selfish luxury; to organize them for the due performance of their duty as Christians, namely, to do good, to distribute, to redeem their many sins by alms really proportionate to their means; to terrify them, if necessary, not only by the assurance that while they feast and riot the cry of the poor enters into the ears of the Lord of Sabaoth, but also by warning them from past history and present facts of the terrible vengeance preparing for them at the hands of men provoked beyond the restraints of justice by their excesses.

This being so, it is clear that Catholic social action can not accomplish anything without the Gospel of the Cross. At no time, perhaps, was the preaching of penance more necessary than to-day. The spirit of the age is unpenitential; yet without a penitential spirit in rich and poor alike Catholic social action will be profitless. The Third Order of St. Francis preaches by its practice penance and detachment from worldly goods; and by so doing it conduces more powerfully to social reform than it could ever do by neglecting its institute to occupy itself with social and economic questions. It does its work in helping to give the very life-blood to Catholic social action; and this, we think, is the mind of the Holy Father.

H. W.

ECCLESIASTICAL NEWS

The Laymen's League for Retreats and Social Studies announces the removal of its office to Room 2527, Park Row Building, 13-21 Park Row, New York City. A representative of the "League" will be there at all times to give information regarding the retreats for laymen, which are held every second week at the House of Retreats, "Mt. Manresa," Fort Wadsworth, Staten Island. Although the opening of the new office means considerable expense, yet the consistent development of the retreat work has made such action necessary. The prime object of the "League" is to increase the number of men making an annual week-end retreat, and a total to date of 1,350 retreatants is proof that satisfactory progress is being made in that regard. In addition, the "League" through its members binds itself to raise funds to pay interest and charges on the "Mt. Manresa" property, and ultimately to discharge a heavy mortgage on same; it maintains a "School of Social Studies" (the second year of which will open November 11th) for the training of Catholic lay lecturers against Socialism; and it will send to its members from time to time literature detailing authoritatively the Church's position on important questions, so that the members may be able intelligently to defend the Church from attack. Sound financial support is urgently needed in order that the foregoing plans may be carried out, and substantial contributions are solicited. At present the sole source of revenue is membership dues of \$3.00 a year, and "live" men are urged to become members and ac-

tively interest themselves in the work. The next week-end retreat will begin October 18th, and application for accommodations can be made personally at the above address, or by mail to the Rev. T. J. Shealy, S.J., spiritual director.

"My Study Club," says the Rev. Thomas Wright in the *Catholic Times* of Liverpool, September 27, "consisted of five young fellows and myself. They were a keen set. They had not had the advantages of a secondary education, but they undertook sociology and economics. Nor did they cease to be 'club' members. Besides their business obligations, three of them were active committee members of their parish recreation club. They found time for their social study; they found time for their billiards, they found time to attend their committee meetings, and in business they were anxious to succeed—in short, they were the metal out of which one could construct a study club." After offering by way of prelude certain suggestions as to how to organize a study club and where the members may hold their meetings, Father Wright continues: "Now for my Study Club. I have got my members together; the place of meeting has been settled. We fix the date of our first meeting and we meet. We have the syllabus of the Catholic Social Guild Study Scheme in front of us. We proceed to draw up our rules and to determine upon the subject we are to tackle. Our rules we cast in a free-and-easy mould; they are mainly two (1) the appointment of a chairman, (2) and the appointment of a secretary. The office of secretary resolves itself into supplying the club with the literature prescribed by the C.S.G. syllabus (and collecting the money for the defrayal of the debt incurred), and into notifying members of occasional alteration in date or place of meeting.

The duty of chairman—a position which might be held by the members in rotation—is to bring debate, inclined sometimes to scamper down by-lanes, back to the high road and to economize time by preventing too lengthy a disquisition on any single point. More rules we have not. Our study club is run on recreative lines which are not marked out by tape that is red. We are going in for Course A, i. e., Social and Economic Theory. Our secretary, with a sharp eye to business, noted that by sending for a Book Box to the honorary secretary of the C.S.G., 103, Marylebone road, London, N. W., he could have the books appointed by the syllabus quickly to hand. We are to meet once a fortnight, and for our next meeting we have all decided to read the first twenty-six pages of Dardano's "Elements of Social Science and Political Economy." The subject is somewhat difficult for beginners, and I am a little anxious. The fortnight is over and my fellow-students turn up to a man. I pass a swift look at their faces. The glance is returned with a puzzled smile from one and by another with a doleful shake of the head. Yet they open their note books and I observe synoptical notes, and later I learn of questions that have been jotted down. We stick to that first chapter and the mists of the past fortnight are gone. We know something about Dardano's method and we have got an inkling concerning the nature of our study. We return after another fortnight and the smiles are brighter and the head-shakes less distressful. The chairman reads the text as usual, and the rest punctuate his reading with questions and comments. We begin to perceive how the principles of sociology apply to our lives—our private life, our business life, our municipal life, and our national life. Like Peary at the North Pole, we feel the exultation of the explorer—only we are conscious that countless others right through the ages, under the guidance of our Wise Mother the Church, have been here before us. 'Excuse me interrupting, Mr. Chairman, will you please pass the matches.' At my study club we allow smoking. As a matter of fact, there is little red tape in social study itself.

'We will submit this matter to the editor of C.S.G. Question Box,' says the chairman. 'In these un-Catholic times it is well for us we have the *Catholic Times*!' Though

you may not think much of our chairman's wit, he is a shrewd fellow for all that. He has a sharp eye for two things—he always manages somehow to get through the portion of the text book fixed upon at the previous meeting, and he so orders the time at his disposal—I never knew him to fail in this any more than in the other part of the procedure—that the last fifteen minutes of each meeting may be given up to a soothing smoke and a chat that is sociable rather than social. 'I had a rather interesting time on my way up to town last week,' remarked one of our members towards the end of the session—he travelled frequently and used to tell us that 'Dardano' invariably kept him company on his journeys. 'Yes, a great time! In my compartment were an ardent Socialist and the best specimen of a sweater I ever wish to meet. It was those articles of Wells on "Labor Unrest" that set the ball rolling. Our talk was friendly. Good old Dardano! I don't think I convinced either of them, but they both left me singing a complimentary duet that I had given them something to think about. Well, would you mind if I were to relate as nearly as I can remember the course of the argument, for I should like to know if I answered my opponents correctly?' We listened with wideawake interest to the story, as he recounted the opinions from either side, and as he, ready for them both, drove home the sane truths of Catholic teaching. 'If we could have more study clubs and more Catholic young fellows of his stamp!' I said to myself as he concluded his narrative.

Our six months of social study are finished and it is now the first week in July—the week of the C.S.G. examination. Three of our members—for we had lost one and the fourth is holiday making—stand for the examination. My study club has now completed its course. Those happy evenings spent together, to which we had all looked forward fortnight by fortnight, and later week by week, are pleasant memories with each of us. Undoubtedly my study club added to the joys of our lives, and let us hope it has extended the sphere of our usefulness. Our three candidates, I may add, for the encouragement of others, passed their examination—one winning 'honors.' You want to spend a happy winter, my kind young reader; you have ambition to assist the Church by some truer and higher art than the mere wielding of a billiard cue. Think over the matter I have ventured to place before you. If you cannot form a study club, you may at least see your way to become a private student. Intending students may obtain the syllabuses A, B and C (which are printed together) on application to the Hon. Secretary, Catholic Social Guild Study Scheme, 36, Holland Street, London, W. Sixpence in stamps must be enclosed and the address clearly written."

PULPIT, PRESS AND PLATFORM

The Public School Un-American

In his discourse at the dedication of the new Ursuline College in New Orleans, Bishop Gunn, of Natchez, after stating the religious and educational grounds why "we Catholics who contribute a fifth or sixth of \$403,000,000 to the Public School, contribute nearly as much to keep our children out of it," gave as a fourth reason for our fear of the system that it is un-American:

"It is un-American because it is not Christian; it does not suffer little children to go to Christ during the school hours; it even forbids them, and here we ask why use a system for American children, which has successfully dechristianized other children. What right has any system to exclude religion from school life, to sterilize American education of everything Christian and religious? How is religion recognized by America as a necessary element in the reformation of the criminal, but not in the formation of American children. Belated reformation seems better than early formation! What about an ounce of

prevention? Again, where did God authorize anyone or any system, power or party to insult Him, by implying that He was unwelcome, undesirable, something to be avoided in the American school room? And finally, we ask with something like fear and trembling, that if there is a power in this Christian land to banish God and Christ from school life, what guarantee is there that the same power may not banish everything religious from the life of the individual, the family, and the nation.

"It is un-American, because it is unfair. It is unfair to impose a conscience tax on a large number of American citizens, it is unfair to dogmatize to the advantage of the unbeliever, by supporting a system that discounts religion, that implies that religion has no rightful place in education, that religion and science should be divorced, and that American Christians must accept a system sterilized of all religion. It is unfair, to thus favor religious indifference, or irreligion, while taxing Christians for the ways and means of bringing about their own destruction.

"It is un-American, because it seems to undermine the very foundation of our national existence, that is to say, our national morality. In his farewell address, George Washington has warned us, 'That reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles,' but from our public schools, from those vast human incubators, come forth yearly twenty million American fledglings whose education has been as completely sterilized of religious principles, as the four hundred million dollar a year system can make them. What is the system doing to secure a national morality, without which there is national ruin? If it does nothing, it is un-American and un-patriotic.

"Look a little closer and follow the system in its results. To-day forty per cent. of our population do not go to Church; twenty-five per cent. do not even acknowledge God; it is said that two-thirds of our population are to-day religious illiterates. Our children hear nothing of God in school, and little about Him in the Church, because they don't go there. We have, I fear it is a consequence, the unenviable distinction of heading the crime list, the murder list, the divorce list of the world. That national nightmare of ours, divorce, is breaking up one home in every twelve, we have unrest and discontent among the masses, increasing greed among the moneyed classes, we are cultivating the Atheist in this generation, forgetting that the Atheist of one generation begets or becomes the Anarchist of the next. We are witnessing a baby famine among those who are loudest in proclaiming Anglo-Saxon supremacy; we see a nation shutting its eyes, when the Barbarians are swarming at its gates. We are assisting at the funeral of that old stock that was splendidly represented at Bunker Hill, Yorktown and New Orleans, and watching with national unconcern other races who are supplanting us and winning our heritage, not by their learning or intelligence, but by their cradles—is this American, is this patriotic?

"To say the least, these are symptoms of a national disease; they are the storm signals, warning us that there is something wrong in our national life. Seeing this, as we must, we American Catholics come out publicly and boldly, and proclaim that, as a nation, we are strangling the Christianity of the future, we are undermining the religious principles, the morality, the very foundations and props of our national life, by excluding religion from the schools of the nation.

"Not satisfied with raising our voices in alarm and in protest, we go further and build schools, where Christ may enter, where His principles, His teachings, His morality, are taught, learned and followed. Fifty thousand of our Catholic Sisters hold out their arms, exclaiming with Christ, 'Suffer little children to come to Me and forbid them not,' and behind the teachers and children stand fifteen million of our Catholic citizens, buildings, schools,

paying teachers, giving their children as pupils, and as sisters encouraging every effort made to save the faith of the American child, and the morality and the Christianity of the American nation."

OBITUARY

September 28 was the closing day of a long and exemplary life. James Roberts Kelly was born September 9, 1827, at Baltimore, County Limerick, the son of Lawrence O'Kelly. He came to the United States a young man and reached California in 1855. Some years later he became the partner of C. D. O'Sullivan, and for many years was with him the chief wholesale dealer in paints, glass and oils. The retirement of his partner and advancing years led to his withdrawal from that business; and for the last twenty-three years he was president of the Hibernia Bank, of which he had already been director for a long time.

Mr. Kelly was a noteworthy Catholic. He entered into close relations with St. Ignatius' Church when this was a little frame building among the sandhills of St. Ann's Valley. He saw the neighborhood transformed into the busiest part of San Francisco, the second St. Ignatius' Church abandoned for the third, the famous one on Van Ness Avenue. He saw this destroyed in the fire that followed the earthquake of 1906, and returned with the Fathers to frame-building days again. He saw the cornerstone laid of the fifth St. Ignatius and watched the great building rise. All hoped that he might live to see the Holy Sacrifice offered in it. But this was not to be.

For fifty years Mr. Kelly was Prefect of the Sodality of St. Ignatius' Church, and no more faithful prefect could be seen. He was honored in many ways by his fellow citizens, but we think that he looked upon his position, the first of Mary's servants in her sodality, as his chief honor. Children have grown far beyond middle age, and their most persistent memory is Mr. Kelly at the head of the sodality and in his place at High Mass and Vespers in St. Ignatius' Church. Once or twice his modesty induced him to seek to be replaced as prefect, but the sodality would have no other.

In every Catholic charity Mr. Kelly held a foremost place. The Youth's Directory was a favorite work; and about thirty years ago he was a leader among those who, mingling the useful with the pleasant, made the public celebration of St. Patrick's Day a source of profit for that deserving institution. His private charity was large. Many live to bless him. Many more gone before him into the heavenly kingdom testified at God's judgment seat that he had made to himself friends of the mammon of injustice, and waited to receive him into the everlasting habitations. Mr. Kelly was, we believe, the last of that noble band of Irish Catholics who, supporting the chief pastors and clergy of San Francisco, laid the foundations deep and firm of the flourishing Church in that city. He was a perfect gentleman of the old school, suave, polished, a lover of true culture. He was, through his mother, a second cousin of Lord Roberts, the famous soldier. A large family of children, grandchildren and great-grandchildren mourn his loss, and cherish his memory.

The *Catholic Times* of Liverpool announces the death of the Right Rev. Dr. Angus MacFarlane, Lord Bishop of the diocese of Dunkeld, Scotland, on September 24, after a week's illness. His Lordship returned home on September 17 from an ordination service at Kinnoull, Perth, suffering from a chill, which developed into acute pneumonia. His death caused keen sorrow throughout the diocese of Dunkeld, and in Scotland generally. Among the last to see him before the end was the new Coadjutor Archbishop of Glasgow, the Most Rev. Dr. Mackintosh, who was his old friend. Bishop MacFarlane was the third Bishop of Dunkeld of the restored hierarchy. He was present in Montreal two years ago at the Eucharistic Congress with the Very Rev. Michael Canon Lavelle of Perth.

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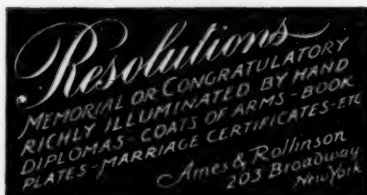
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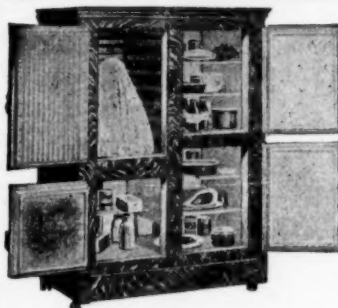
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